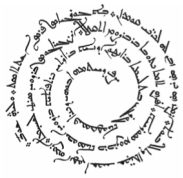
THE ANTIOCH BIBLE

The Syriac Bible with English Translation

Revelation



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The Syriac Bible with English Translation

Revelation

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For my wife and best friend

Anne Margrethe

Jerome A. Lund

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FOREWORD TO THE EDITION

BY GEORGE A. KIRAZ

This volume provides the text of Revelation based on the British & Foreign Bible Society (BFBS) edition (1920), itself a republication of Gwynn's edition of the text but with corrections and modifications suggested by Gwynn[1] (1:1–8 were originally supplemented and hence appear in brackets, see below p. XIII). The text was generated automatically from the Syriac Electronic Data Retrieval Archive (SEDRA)[2] and proofread against the BFBS edition.

In the current edition, the orthography of the text was amended in a few places for purposes of uniformity:

1. Contemporary West Syriac spelling replaced archaic spelling; e.g. ܘܡܥܐ for BFBS ܘܡܥܐ (1:5). A final *yūd* and *syāme* were systematically added to 3rd plural feminine perfect forms; e.g. ܕܐܝܡܢܝܬܝ for BFBS ܕܐܝܡܢܝܠ (6:9). A number of spellings were also changed in the case of proper nouns; e.g. ܐܡܥܢܐܝܠ for BFBS ܐܡܥܢܐܝܠ (2:14).

2. *Syāme* was placed uniformly on ܝ when present, and on the final one when applicable; e.g. ܘܐܬܚܢܢ for BFBS ܘܐܬܚܢܢ (18:23).

3. A point to the left of the 3rd singular perfect forms; e.g. ܐܝܡܢܝܠ for BFBS ܐܝܡܢܝܠ (6:4).

4. The Marḥṭānā, ◌̱, was applied uniformly instead of a sublinear line; e.g. ܐܝܬܝ for BFBS ܐܝܬܝ (2:5). The Mbaṭṭlānā, ◌̣, was also applied uniformly; e.g. ܠܐ for BFBS ܠܐ (6:10).

5. Some of the detailed *pārūše* points were collapsed and systematized. In some cases, this affected the fricatization of the following word.

6. Some compounds were separated; e.g. ܐܝ ܐ for BFBS ܐܝ (2:5).

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[1] J. Gwynn, *The Apocalypse of St. John, in a Syriac Version Hitherto Unknown*. Dublin: Hodges, Figgis, and Co., and London: Longman, Green, and Co., 1897, pp. 37–93.

[2] G. A. Kiraz, 'Automatic Concordance Generation of Syriac Texts'. In *VI Symposium Syriacum 1992*, ed. R. Lavenant, Orientalia Christiana Analecta 247, Rome: 1994.

7. A number of editorial changes were made to the text for which see p. xxxi–xxxii.

8. Typographical errors were corrected; e.g. ܐܘܕܝܬܐ for BFBS ܐܘܕܝܬܐ (10:1), ܡܐ for BFBS ܐܡ (11:14), ܐܒܗܬܐ for BFBS ܐܒܗܬܐ (15:1), ܐܘܡܬܐ for BFBS ܐܘܡܬܐ (21:16), ܐܘܢܝܬܐ for BFBS ܐܘܢܝܬܐ (21:20, 21). We have chosen in 3:17 ܐܝܠܐ ܘܚܕܝܐ against BFBS ܐܝܠ ܘܚܕܝܐ, and ܐܚܕܘܬܐ against BFBS ܚܕܘܬܐ per Gwynn's comments. A number of contracts where separated; e.g. ܐܝܠ ܡܢܐ for BFBS ܡܢܐ (2:2). We chose to write ܘܢܠܘܡܐ against BFBS ܘܢܠܘܡܐ (11:18). We versified BFBS 13:1a as 12:18.

The division of the text into chapters and verses is a recent Western phenomenon. Early manuscripts divided the texts into chapters, called in Syriac ܟܦܐ, abbreviated ܟܦ, or ܪܫܝܡܐ, abbreviated ܪܫ. However, the single manuscript of our text is lacking such chapter divisions. The present text follows the recent Western division of chapters.

Acknowledgements

Andreas Juckel, my co-editor in the Ṣurath Kthob series, played a major role in setting the textual policies of the edition. I am personally grateful to my wife Christine and three children: Tabetha Gabriella, Sebastian Kenoro, and Lucian Nurono.

It is hoped that the current edition will be a motivation for further texts and translations of the Syriac Biblical tradition, and will stimulate the use of the Peshiṭta in educational and religious settings.

INTRODUCTION TO THE TRANSLATION

BY JEROME A. LUND

The Book of the Revelation

Title

The title Revelation (ܓܠܝܢܐ) comes from the first verse of the text and refers to the revelation of Jesus the Messiah. The title "Revelation" is in the singular, not the plural. Outside of the Syriac tradition, some use the term "Apocalypse," a term deriving from Greek ἀποκάλυψις meaning "revelation" (1:1), as an alternative title for this book.[1] Now, does "the revelation of Jesus the Messiah" mean the revelation given by Jesus the Messiah or the revelation about Jesus the Messiah? Beale has rightly suggested that the term ought to be understood as including both aspects.[2]

Authorship

While the text indicates "John" as the author (1:1, 4, 9; 22:8), tradition identifies this John as the apostle and evangelist.[3]

Date

It is clear from the content that Revelation was written at a time of a growing persecution of the Christians, especially in Asia Minor.[4] Two

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[1] For instance, the Vulgate uses "Apocalypsis," the Latin equivalent of the Greek ἀποκάλυψις.

[2] G. K. Beale. *The Book of Revelation: A Commentary on the Greek Text* (NICTC; Grand Rapids: Eerdmans, 1999), 183–184.

[3] *Manuscript Crawford Syriac 2*, 134a, end note. A. T. Robertson (*A Grammar of the Greek New Testament in the Light of Historical Research* [Nashville: Broadman Press, 1934], 136–137) argues persuasively that the differences in Greek style between that of the Gospel according to John and the Epistles of John, on the one hand, and that of the book of Revelation, on the other hand, do not nullify the authorship of both by the apostle John. He compares the differences of style between Josephus' *Wars* and his *Antiquities*. It was not uncommon to have collaborators when writing, which can account for the differences in style and register of language. The book of Revelation appears to represent John's real style, quite vernacular, while the Gospel and the Epistles reflect the use of collaborators.

possible dates have been suggested, one at the time of Nero[5] about AD 65, the early date, and one at the time of Domitian about AD 95, the late date. Persecution outside of Rome fits better with the reign of Domitian than that of Nero. Further, the name "Babylon" (14:8; 16:9; 17:5; 18:2, 10, 21) seems more fitting as a code name for Rome rather than for apostate Jerusalem, which would favor the late date, since Jewish writings use "Babylon" for Rome only after the destruction of Jerusalem in AD 70.[6] Moreover, the late-third and early-fourth century Eusebius, citing the second century Ireneaus as his source, places the exile of the apostle and evangelist John to Patmos during the reign of Domitian.[7]

Patmos

John received this vision on the isle of Patmos, whither he had been exiled (1:9). Patmos is a small island, not far from the coast of Asia Minor and the ancient city of Ephesus. Tradition[8] identifies Ephesus as the place where the apostle John wrote his gospel account, the Gospel according to John.

Theology

The book focuses attention on the victorious Lord Jesus the Messiah in the midst of suffering and persecution of his followers as the Lamb, slain for sinners but alive forevermore, the *alaf* and the *taw*, the beginning and end, the first and the last, the lion of the tribe of Judah, the root and progeny of David, the Son of God, the holy and true one, the faithful and true witness, and the beginning of the creation of God. It is he who sends his angel to John to show him what must transpire and to affirm his soon return as judge and king.

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[4] The seven congregations of Revelation 2–3 are all located in Asia Minor. At Smyrna Christians faced the threat of imprisonment and even execution (Revelation 2:10). At Pergamum, witnesses had been killed for their faith in Jesus (Revelation 2:13). John, describing himself as a fellow sufferer in the persecution, was exiled to the island of Patmos, not far off the coast of Ephesus (Revelation 1:9).

[5] The heading of *Manuscript Crawford Syriac 2*, 120a, asserts the early date.

[6] See Beale, *The Book of Revelation*, 18–19.

[7] Eusebius, *Ecclesiastical History*, book 3, chapters 17–18, Jacques-Paul Migne (ed.), *Patrologiae Graecae* (Paris, 1866).

[8] See, for example, *Manuscript Crawford Syriac 2*, 120a.

The Syriac text of Revelation

The British and Foreign Bible Society version of Revelation

The British and Foreign Bible Society version of Revelation, dated 1920, serves as the basis for this English translation. In 1897 John Gwynn had prepared that version for publication on the basis of one manuscript, *Crawford Syriac 2*, now housed at the John Rylands Library at the University of Manchester, emending it where obvious transcriptional errors appear and vocalizing the text. That manuscript comes from the twelfth century and is the sole extant text witness to an anonymous translation of Revelation from the sixth century. Apparently, during textual transmission, the first eight verses had been lost and replaced by the later Harklean version of Revelation. Gwynn edited those eight verses to bring them into line with what he perceived to be the language and style of the rest of the book. For example, he replaced Harklean readings found in *Manuscript Crawford Syriac 2* of the type ܥܒܕܝܗ ܕܝܠܗ 'his servants', ܡܠܐܟܗ ܕܝܠܗ 'his angel' (1:1) and ܚܛܝܬܢ ܕܝܠܢ 'our sins' (1:5) with ܥܒܕܘܗܝ 'his servants', ܡܠܐܟܗ 'his angel', and ܚܛܝܬܢ 'our sins' respectively. He also substituted ܡܐ ܕܢܗܘܐ ܒܬܪܝܢ 'what must happen' for the Harklean ܐܠܝܢ ܕܢܗܘܢ ܒܬܪܝܢ 'those things that must happen' (ἃ δεῖ γενέσθαι; 1:1) in view of 4:1 and 22:6, and ܠܥܠܡ ܥܠܡܝܢ 'forever and ever' for ܠܥܠܡ ܘܥܠܡܝܢ 'forever and ever' (εἰς τοὺς αἰῶνας τῶν αἰώνων; 1:6) in light of 1:18, 4:9–10, 5:13, 7:12, 10:6, 11:15, 14:11, 15:7, 19:3, 20:10, and 22:5. Further, he exchanged ܫܠܡܐ 'peace' for the Harklean ܫܠܡܐ 'peace' (1:4), comparing 6:4. His substitution of ܪܝܫܐ 'the head (chief)' for Harklean ܪܝܫܐ 'the chief' in 1:5, however, lacks any support from the rest of the book since it is the only time ἄρχων 'ruler' appears in the Greek of Revelation. His exchange of ܝܗܘܕܝܐ 'the Jews' for the ܝܗܘܕܝܐ 'the Jews' (2:9, 3:9), the latter known from the Harklean version, lacks any justification except that his corrected spelling brings Revelation into line with the rest of the New Testament.

Scribal errors in Manuscript Crawford Syriac 2 corrected by Gwynn

Reasonable corrections and modifications by Gwynn

Scribal errors in the manuscript reasonably corrected in the BFBS edition include ܐܬܚܙܝܬܘܢ 'you appeared (or: were seen)', emended to ܐܬܚܙܝܬܘܢ 'you contended' (confusion of two graphically similar letters, *zayin* and *resh*; 2:13), ܘܗܘܐ ܠܗ 'and he had' corrected to ܘܐܬܠ ܠܗ 'and I will give him' (2:17), and restoration of ܒܟܬܒܐ ܚܘܪܐ ܘܥܠ 'a white paper and on' omitted in the manuscript by homoioarkton (2:17). The form ܐܦܐ in 6:12, appearing in the print as ܣܦܐ 'sackcloth', may be a spelling variation rather than an alternative lexeme ('skin'). Gwynn restored ܘܗܘܝܢ ܐܢܐ ܕܚܙܝܬ 'And so I

saw the horses in the vision' (9:17) on the basis of the Greek. Moreover, he added ܗܘܝܠܝ ܕܐܙܠ ܠܘܬ ܡܠܐܟܐ ܕܢܬܠܝܢܝ ܠܝ ܣܦܪܐ ܙܥܘܪܐ ܗܘܐ ܐܡܪ ܠܝ ܣܒܪ ܘܐܡܪ ܠܝ ܣܒܘܪ 'So I went to the angel, telling him to give me the little book. Then he said to me: "Take' (10:9) also on the basis of the Greek. An additional case of homoioarkton appears in 16:8–9, where the scribe hopped from the first ܐܢܫܐ 'mankind' (16:8) to the next ܐܢܫܐ 'mankind' (16:9), omitting the words ܐܢܫܐ ܕܐܬܚܪܘ ܒܢܘܪܐ 'with fire. And mankind was scorched' in the process. On the basis of the Greek he changed ܫܢܬܐ 'year' in the manuscript to ܫܥܬܐ 'hour' in the print (17:12), ܢܗܘܢ '(these) shall happen' in the manuscript to ܢܣܢܘ '(these) shall hate' in the print (17:16), and ܡܚܝܬܐ 'blow' in the manuscript to ܡܘܬܐ 'death' in the print (18:8). Further, he normalized the spelling of words such as ܢܐܬܘܢ '(that they should) harm' (7:2; cf. 7:3; 9:4; 11:5), ܢܛܪ '(he) shall protect' (7:15), and ܚܙܝܢ '(while they) gazed' (11:12), where the *alaf* indicates an a-class vowel in the manuscript, writing ܢܐܬܘܢ '(that they should) harm', ܢܛܪ '(he) shall protect', and ܚܙܝܢ '(while they) gazed' instead. Moreover, he corrected ܝܫܦܐ to ܝܫܦܐ 'jasper' (21:11, 18–19; contrast 4:3).

Incorrect restoration by Gwynn

In 1:16 Gwynn corrected ܪܘܚܐ 'spirit' to ܪܘܡܚܐ 'spear' based on graphic similarity of the words. However, everywhere else in Revelation the Syriac translator rendered Greek ῥομφαία 'sword' as ܣܝܦܐ 'sword' (2:12, 16; 6:8; 19:15, 21). Further, the Syriac translator regarded the noun ܣܝܦܐ 'sword' as feminine as demonstrated in the collocation ܣܝܦܐ ܣܝܡܬܐ 'sharp sword' (2:12; 19:15). Consequently, restore ܣܝܦܐ 'sword' in 1:16, not ܪܘܡܚܐ 'spear'.

Scribal error introduced into the printed edition

In 19:4, we have corrected the text to read 'God' (ܐܠܗܐ) as per *Manuscript Crawford Syriac 2*, 131b, in place of the erroneous reading 'our God' (ܐܠܗܢ) found in the printed edition.

Date and translator of the version

S. P. Brock dates the Syriac translation of the book of Revelation to the sixth century.[9] The original Peshiṭta lacked the book of Revelation together

[9] S. P. Brock, *The Bible in the Syriac Tradition* (Second Revised Edition; Gorgias Handbooks 7; Piscataway, New Jersey: Gorgias Press, 2006), 35.

with 2 Peter, 2–3 John, and Jude.[10] These books do appear, however, in the translation of Thomas of Harqel, completed in 616 at Alexandria, Egypt,[11] which version was apparently guided by the earlier translation commissioned by Philoxenus bishop of Mabbug, directed by the chorepiscopos Polycarp and completed in 507/8.[12] While John Gwynn had asserted that the translations of 2 Peter, 2–3 John, Jude, and Revelation that we know represent the work commissioned by Philoxenus and carried out by Polycarp,[13] Brock casts doubt on this theory, since Philoxenus "never seems to quote from these books, which would be a little surprising if he was the person who had commissioned their first translation into Syriac."[14] Brock considers this translation as the work of an anonymous translator, who rendered the Greek text available to him into Syriac.

The Greek language of Revelation

The Greek language of the book of Revelation is unique in the New Testament, evidencing the most colloquial style[15] and reflecting a Koine known from other sources coming from persons unschooled in Greek, especially noticeable in the misuse of cases as judged by a classical Greek standard.[16] For example, one expects the genitive case to be used after the preposition ἀπό. Yet, the author of Revelation used the nominative case in the expression ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος "from him who is and who was and who is coming" (1:4).[17] Again, while one expects the genitive in the following case, the author used the nominative instead: ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου 'in the days of Antipas my

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[10] Brock, *The Bible in the Syriac Tradition*, p. 35. Compare Arthur Vööbus, *The Apocalypse in the Harklean Version* (CSCO 400, Subsidia 56; Louvain: Corpus Scriptorum Christianorum Orientalium, 1978), 12–13.

[11] Brock, *The Bible in the Syriac Tradition*, 19.

[12] Brock, *The Bible in the Syriac Tradition*, 35.

[13] See Vööbus, *The Apocalypse in the Harklean Version*, 21, and John Gwynn, *The Apocalypse of St. John, in a Syriac Version Hitherto Unknown* (Dublin: Hodges, Figgis, and Co., and London: Longman, Green, and Co., 1897), xcviii.

[14] Brock, *The Bible in the Syriac Tradition*, 36.

[15] F. Blass, A. Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature, A Translation and Revision of the ninth-tenth German edition* (Chicago and London: The University of Chicago Press, 1961), § 3.

[16] James Hope Moulton, *A Grammar of the Greek New Testament*, Vol. I: *Prolegomena* (Third Edition; Edinburgh: T. & T. Clark, 1908), 9.

[17] Some Greek text witnesses therefore add θεου after ἀπό, the genitive case of θεός 'God'.

faithful witness'.[18] Both the head noun Ἀντιπᾶς 'Antipas' and the apposition ὁ μάρτυς μου ὁ πιστός μου 'my faithful witness' should have been in the genitive case according to bookish standards. Apposition in the nominative case also appears in ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς ὁ πιστός 'from Jesus Christ, the faithful witness' (1:5), a phenomenon well represented in the non-biblical vernacular Koine Greek papyri.[19]

Some translation strategies of the Syriac translation

Attention was paid to the Greek source text to identify translation strategies, exegesis, and textual variants. For comparative purposes, 'the Greek' means the text of *Novum Testamentum Graece*, 28th edition, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini und Bruce M. Metzger (eds.) (Stuttgart: Deutsche Bibelgesellschaft, 2012). But since that edition is only an *editio minor*, it quickly became apparent that it was necessary to supplement it with the more comprehensive editions of R. H. Charles[20] and Constantinus Tischendorf.[21] Many times the Syriac reflects a Greek reading found in those editions, but not in *Novum Testamentum Graece*, 28.

Unique words

The Syriac of Revelation contains five words attested nowhere else in Syriac literature: ܚܳܝܚܳܐ 'painful' (16:2);[22] ܠܒܢܳܢܳܝܳܐ 'Lebanese' (1:15; 2:18); ܩܪܝܢܳܐ 'trumpeter' (18:22); ܡܪܒܥܳܝܳܐ 'foursquare' (21:16); and ܕܚܠܝܳܢܳܐ 'fearful' (21:8).

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[18] The genitive of Ἀντιπᾶς is Ἀντιπᾶ. Some Greek witnesses spell the name as Ἀντειπᾶς (Tischendorf, *Novum Testamentum Graece*). Moreover, some ancients misunderstood the grammar and interpreted what was originally a personal name as a verb (so the Syriac). See the discussion above.

[19] Robertson, *A Grammar of the Greek New Testament*, 136.

[20] R. H. Charles, "Greek Text with *Apparatus Criticus*," in *The Revelation of St. John*, Vol. II. (International Critical Commentary; New York: Charles Scribner's Sons, 1920), 236–385.

[21] *Novum Testamentum Graece*, Constantinus Tischendorf (ed.), Editio Octava Critica Maior. Vol. 2 (Leipzig: Giesecke & Devrient, 1872).

[22] Gwynn, *The Apocalypse of St. John*, xxii. Gwynn emends ܚܝܚܐ to ܚܝܚܐ in Revelation 16:2, which emendation the lexicographers accept. This reference is the only evidence cited by Sokoloff/Brockelmann (M. Sokoloff, *A Syriac Lexicon* [Winona Lake, Indiana: Eisenbrauns and Piscataway, New Jersey: Gorgias Press, 2009], 592; Brockelmann, *Lexicon Syriacum*, 314) and Robert Payne Smith (*Thesaurus Syriacus* [Oxford: Clarendon Press, 1879–1901], 1659) for the existence of this word, which fact casts aspersion on the emendation. The well attested equivalent is spelled ܚܝܚܐ. The English translation is not affected by one's choice of spelling.

Other selected renderings

The *alpha* privitive ἀκάθαρτος 'unclean' is rendered both as ܠܐ ܛܗܪܐ 'unclean' (16:13; 18:2) and as ܛܡܝܐ 'unclean' (17:4).

The translator consistently renders δεῖ 'it is necessary' as ܡܫܬܡܚ 'it is granted' (4:1; 10:11; 11:5; 17:10; 20:3; 22:6). Gwynn also corrected 1:1 to fit this pattern.

Certain Greek lexemes were translated as Syriac compound nouns: εὐχαριστία 'thanksgiving' as ܩܒܘܠܬܐ ܕܛܝܒܘܬܐ 'thanksgiving' (literally, 'acceptance of kindness' > 'kind acceptance') (4:9; 7:12); σαρδόνυξ 'sardonyx' as ܣܪܕܘܢܝܐ ܘܫܘܡܐ 'sardonyx' (literally, 'sardius and onyx'; 21:20); χαλκολίβανον 'burnished brass' (ASV; 1:15; 2:18) as ܫܘܚܠܐ ܕܠܒܢܢܐ 'Lebanese brass' (understanding the word χαλκολίβανον etymologically to consist of two lexemes, χαλκός 'brass' and Λίβανος 'Lebanon'); χρυσόλιθος 'chrysolite' (formed from a combination of χρυσίον 'gold' and λίθος 'stone') as ܩܠܝ ܕܕܗܒܐ 'yellow chrysolite' (21:20).

The Syriac translates the Greek adjective ὅμοιος used as a preposition meaning 'like' in the following ways: ܐܝܟ ܕܕܡܘܬܐ ܕ 'as it were the form of' (1:13), 'as the likeness of' (4:3, 6; 9:7, 10; 21:11); ܒܕܡܘܬܐ ܕ 'in the likeness of' (1:15; 21:18); ܐܝܟ 'like' (2:18); ܕܡܘ 'like' (4:3); ܕܡܐ ܠܐ 'is/was like' (4:7; 13:11; 18:18); ܕܡܐ ܠܐ 'is like' (13:4); ܕܡܘܬܐ ܕ 'like' (4:7, twice; 11:1; 13:2; 14:14); and ܕܕܡܘܬܐ ܕ 'of the likeness of' (9:7).

The gender of ܪܘܚܐ 'spirit'.[23] In Revelation when reference is made to the Holy Spirit, the form is masculine by agreement (2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17), but when reference is made to any other spirit, the form is feminine by agreement (1:4; 3:1; 4:5; 5:6, 13; 6:13; 11:11, twice; 13:15; 16:13–14; 18:2; 19:10). There is one exception: 7:1, where 'wind' is masculine by agreement with the verb.

The noun ܫܡܝܐ 'heaven(s)' is marked as plural with *seyāme*, but treated inconsistently as singular and plural, and masculine and feminine, by the translator: ܘܫܡܝܐ ܐܬܦܬܚܘ ܐܝܟ ܣܦܪܐ ܘܐܬܦܬܚ 'And the heavens separated, and like books they were rolled up' (the verb ܐܬܦܬܚ could be interpreted as a masculine singular or as a feminine plural; 6:14); ܗܘ ܕܒܪܐ ܫܡܝܐ ܘܡܕܡ ܕܒܗ 'the one who created heaven and what is in it' (feminine singular; 10:6); ܫܡܝܐ ܐܬܪܘܚܘ ܘܐܢܬܘܢ ܕܡܬܝܬܒܝܢ ܒܗܘܢ 'rejoice, O heavens, and you that dwell in them' (masculine plural; 12:12); ܐܬܪܘܚ ܫܡܝܐ ܕܡܬܝܬܒܝܢ ܒܗ ܕܡܫܬܡܫ ܒܫܡܝܐ

[23] See Jerome A. Lund, "Gender Documentation of Nouns in Syriac Lexicography: Remarks on the Renovated Lexicon Syriacum," *Hugoye* 16 (2013) 3–16, for a discussion in Syriac outside the New Testament.

'Rejoice over her, O heavens and saints and apostles and prophets' (masculine plural; 18:20); ܐܬܦܬܚ ܫܡܝܐ 'Then I saw heaven opened' (masculine singular; 19:11); ܫܡܝܐ ... ܩܕܡܝܐ ... ܫܡܝܐ ܚܕܬܐ 'new heavens … the first heaven' (feminine plural and feminine singular; 21:1).

Quantification

When the noun is determined, it can appear in the absolute plural when quantified: ܪܙܐ ܕܟܘܟܒܐ ܫܒܥܐ 'the mystery of the seven stars' (τὸ μυστήριον τῶν ἑπτὰ ἀστέρων 1:20); ܫܒܥ ܪܘܚܐ ܕܐܠܗܐ 'the seven spirits of God' (4:5); ܐܪܒܥ ܚܝܘܬܐ ܘܥܣܪܝܢ ܩܫܝܫܐ 'the four creatures and the twenty-four elders' (5:8).

Expression of the ordinal

The translator preferred expressing the ordinal number by means of ܘ plus the cardinal number rather than using the ordinal form: ܚܝܘܬܐ ܘܬܪܝܢ 'the second creature' (4:7; 6:3); ܟܬܒܐ ܘܬܪܝܢ 'the second seal' (6:3); ܡܠܐܟܐ ܘܬܪܝܢ 'the second angel' (16:3); ܚܝܘܬܐ ܘܬܠܬܝܢ 'the third creature' (4:7; 6:5); ܟܬܒܐ ܘܬܠܬܝܢ 'the third seal' (6:5); ܘܝܐ ܘܬܠܬܝܢ 'the third woe' (11:14); ܡܠܐܟܐ ܘܬܠܬܝܢ 'the third angel' (14:9; 16:4); ܚܝܘܬܐ ܘܪܒܥܝܐ 'the fourth creature' (4:7); ܟܬܒܐ ܘܪܒܥܝܐ 'the fourth seal' (6:7); ܡܠܐܟܐ ܘܪܒܥܝܐ 'the fourth angel' (16:8); ܟܬܒܐ ܘܚܡܝܫܝܐ 'the fifth seal' (6:9); ܡܠܐܟܐ ܘܚܡܝܫܝܐ 'the fifth angel' (16:10); ܟܬܒܐ ܘܫܬܝܐ 'the sixth seal' (6:12); ܡܠܐܟܐ ܘܫܬܝܐ 'the sixth angel' (9:13; 16:12); ܟܬܒܐ ܘܫܒܥܝܐ 'the seventh seal' (8:1); ܫܡܝܐ ܘܫܒܥܝܐ 'the seventh heaven' (10:4); ܡܠܐܟܐ ܘܫܒܥܝܐ 'the seventh angel' (10:7; 11:15; 16:17); ܬܪܝܢ 'the second' (8:8) and 'a second time' (19:3); ܬܪܝܢ 'the second' (21:19); ܬܠܬܝܢ 'the third' (8:10); ܬܠܬܝܢ 'the third' (21:19); ܪܒܥܝܐ 'the fourth' (8:12); ܪܒܥܝܐ 'the fourth' (21:19); ܚܡܝܫܝܐ 'the fifth' (9:1); ܚܡܝܫܝܐ 'the fifth' (21:20); ܫܬܝܐ 'the sixth' (21:20); ܫܒܥܝܐ 'the seventh' (21:20); ܬܡܢܝܐ 'the eighth' (17:11); ܬܡܢܝܐ 'the eighth' (21:20); ܬܫܥܝܐ 'the ninth' (21:20); ܥܣܪܝܐ 'the tenth' (21:20); ܚܕܥܣܪ 'the eleventh' (21:20); ܬܪܥܣܪ 'the twelfth' (21:20); ܐܚܪܝܢ ܘܬܪܝܢ 'another, a second,' (14:8).

In expressing 'the first' the translator uses the ordinal form exclusively: ܩܕܡܝܐ 'the first' (1:17; 2:8; 8:7; 16:2; 22:13; plural 2:19); ܪܚܡܟ ܩܕܡܝܐ 'your first love' (2:4); ܥܒܕܐ ܩܕܡܝܐ 'the first works' (2:5); ܚܝܘܬܐ ܩܕܡܝܐ 'the first creature' (4:7; 13:12); ܚܘܝܐ ܩܕܡܝܐ 'the first serpent' (20:2); ܩܝܡܬܐ ܩܕܡܝܐ 'the first resurrection' (20:5–6); ܫܡܝܐ ... ܩܕܡܝܐ 'the first heaven' (21:1); ܐܪܥܐ ܩܕܡܝܐ 'the first earth' (21:1); ܡܬܬܝܬܐ ܩܕܡܝܐ 'the first foundation' (21:19). He used the ordinal form in the frozen phrase ܡܘܬܐ ܬܢܝܢܐ 'the second death' (2:11; 20:6, 14; 21:8) and once more in ܡܠܐܟܐ ܫܬܝܐ 'the sixth angel' (9:14).

Translation strategies of this English translation

Principle of rendering proper nouns

Standard English renderings, drawn from the ASV (1901), are used rather than transcriptions of the Syriac.

Rendering of conjunctive waw

The conjunction *waw* often functions to introduce sequence, either temporal sequence or logical sequence. Hence, I have often rendered it as 'then' or as 'so' instead of 'and'. Other translations of conjunctive *waw* include: 'now', 'yet', 'but', 'moreover', 'further', 'or', 'nor', 'neither', 'even', 'since', and 'with'.

Lexical choices

The word ܣܛܢܐ has been translated as 'the Adversary' rather than transliterated as 'Satan'. The word ܒܥܝܐ has been rendered as 'creature' rather than as 'beast' or 'animal', with the exception of 6:8 where it is rendered as a collective 'wild animals'. The collocation ܡܪܝܐ ܟܠܗ, used only of God, has been rendered as 'ruler of all', rather than 'omnipotent'.[24] The combination ܣܪܕܘܢܝܐ has been treated as an hendiadys on the basis of the Greek σαρδόνυξ and rendered as 'sardonyx' (21:20). The noun ܡܠܟܘܬܐ 'kingdom' is rendered as 'rule' in 17:18. The words ܟܪܘܣܠܝܬܐ (χρυσόλιθος; 21:20) have been rendered 'yellow chrysolite'. The noun ܟܢܝܫܬܐ has been translated as 'congregation' throughout. The noun ܝܩܪܐ has been rendered as 'honor' (when translating τιμή) and 'esteem' (when translating τιμιότης),

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[24] Sokoloff, *A Syriac Lexicon*, 27, renders it as 'omnipotent', but the rendering 'ruler of all' is more literal and accurately captures the meaning of the Greek παντοκράτωρ, formed from a combination of the neuter (or masculine) singular adjective πᾶς used as a substantive in the genitive and the *nomen agentis* of the verb κρατέω (see Danker, *A Greek-English Lexicon of the New Testament*, 564). See also Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, [n.d.]), 476, who defines παντοκράτωρ as '*he who holds sway over all things; the ruler of all; almighty*'. Compare, too, the expression ܡܪܝܐ ܕܚܫܘܟܐ ܗܕܐ ܥܠܡܐ 'the world-rulers of this darkness' (κοσμοκράτορας τοῦ σκότους τούτου; Ephesians 6:12). For the semantics of 'rule' within Greek for nouns with the element κράτωρ, compare the noun αὐτοκράτωρ 'absolute ruler' in 4 Maccabbees 1:7 and 16:1, where we find αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λογισμός 'pious reason is absolute ruler of the passions', rendered by ܗܘܝ ܡܠܟܐ ܕܫܠܛܢ ܥܠ ܚܫܘܩܐ ܕܡܬܩܢܐ ܥܡ ܕܚܠܬܐ ܕܐܠܗܐ 'reason consonant with the fear of God rules over the passions' and ܗܘܝ ܡܠܟܐ ܕܫܠܛܢ ܥܠ ܚܫܘܩܐ ܕܡܠܝܐ ܥܡ ܕܚܠܬܐ ܕܐܠܗܐ 'reason filled with the fear of God has authority over the passions' respectively in the Syriac translation (as per Codex Ambrosianus).

while its synonym ܬܫܒܚܬܐ has been rendered as 'praise' and 'song'. Syriac ܩܪܛܒܠܐ means 'Carthaginian stone', 'carbuncle',[25] and has been rendered accordingly 'carbuncle' (9:17; 21:19).

The construction ܠܝ ܐܝ to express possession

There is an unusual construction consisting of the particle ܐܝ plus the preposition ܠܘܬ with a suffix, apparently expressing possession.[26] Since the construction renders the Greek ἔχω 'I have', I have rendered it accordingly (13:17; 14:1; 15:1–2, 6; 17:1; 20:1; 21:9, 15). The translator does use the well-known construction ܐܝ ܠ as well to express possession (for example, 1:16; 2:7; 13:1, 14; 14:14; 16:2; 17:3–4; 20:6; 21:11–12, 14).

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[25] So R. Payne Smith, *Thesaurus Syriacus*, 3746. Both Sokoloff (*A Syriac Lexicon*, 1411) and Jayne Payne Smith (*A Compendious Syriac Dictionary* [Oxford: Clarendon Press, 1903], 519) are wrong in defining it as 'chalcedony', that is, as Chalcedonian stone. Carbuncle describes any bright red gemstone, so that one could translate it as 'red garnet' or as 'ruby'.

[26] So Gwynn, *The Apocalypse of St. John*, 72. Among the lexicographers, J. Payne Smith (*A Compendious Syriac Dictionary*, 314, meaning i) alone records this meaning, although she brings no examples.

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Noteworthy Readings

The Syriac version of Revelation contains some readings that stand out as diverging from the Greek, involving exegesis, translation technique, and issues of text.

Exegesis of the Greek

1:15 The Syriac interprets the Greek χαλκολίβανον, attested only in Revelation in all of Greek literature,[27] as ܣܥܪܐ ܠܒܢܢܝܐ 'Lebanese brass', interpreting the word χαλκολίβανον etymologically to consist of two lexemes, χαλκός 'brass' and Λίβανος 'Lebanon' (see also 2:18).

1:10 ܝܘܡܐ ܕܡܪܝܐ: The Syriac identifies 'the Lord's day' (ἐν τῇ κυριακῇ ἡμέρᾳ) as 'Sunday'.

2:17 ܣܡܘܟܐ: From contextual considerations, the Syriac renders the Greek ψῆφος ('pebble') as ܣܡܘܟܐ ('paper'). Since accounts were recorded on paper, the noun ܣܡܘܟܐ 'account' came to take on the meaning 'paper'.[28]

Translation technique

1:8 ܐܠܦ ܘܬܘ: The Syriac dynamically renders the Greek '*alpha* and *omega*' (τὸ ἄλφα καὶ τὸ ὦ) as the Syriac functional equivalents '*alaf* and *taw*' (see also 21:6; 22:13).

1:12 ܠܡܚܙܐ ܩܠܐ: For clarity, the Syriac translates the Greek 'to see the voice' (βλέπειν τὴν φωνὴν or possibly ἰδεῖν τὴν φωνὴν as in Greek manuscript 2050 [R. H. Charles]) as 'to identify the voice'.

9:11 The Syriac substitutes 'in Aramaic' (ܒܐܪܡܝܬܐ) for 'in Greek' (ἐν τῇ Ἑλληνικῇ) in explicating the Hebrew 'Abadu'.

11:15 The Syriac uses the suffix conjugation 'he has begun reigning' (ܡܠܟ) to render the Greek present active indicative 'he has begun reigning' (βασιλεύει). Compare 1 Kings 15:1 for the inchoative use of both the Syriac suffix conjugation ܡܠܟ and the Greek present tense form βασιλεύει, both meaning 'he began reigning'.

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27 Frederick William Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (Third Edition; Chicago: University of Chicago Press, 2000), 1076.

28 See Sokoloff, *A Syriac Lexicon*, 435.

13:6 ܫܡܗ: The Syriac renders the Greek 'his name' (τὸ ὄνομα αὐτοῦ) by 'the Name'.

15:4 The Syriac substitutes 'for you are upright' (ܛܒܝܬ ܐܢܬ) as over against the Greek 'for your righteous acts have been manifested' (ὅτι τὰ δικαιώματά σου ἐφανερώθησαν).

22:17 ܡܝܐ ܕܚܝܐ: The Syriac renders the Greek 'water of life' (ὕδωρ ζωῆς) as 'the living water'.

Issues of text

Some cases listed below are due to a variant Greek text, while others may be explained as the result of the translator. Each researcher will have to examine the given reading himself and make his own decision.

Differences in words

2:9 The reading 'Jews, Jews' (ܝܗܘܕܝܐ ܝܗܘܕܝܐ) against the Greek 'Jews' (Ἰουδαίους) may be due to the scribal error of dittography within Syriac transmission rather than to a Greek prototext.

2:13 The printed edition of the Syriac reads ܐܬܬܝܡܬ 'you contended', which is a correction of ܐܬܚܙܝܬ 'you appeared (or: were seen)' found in the manuscript. This correction is solidly based both on the reading of the later Harklean version and on the Greek. In the sixth and seventh centuries, the time of the translation of the anonymous translation of Revelation and of the Harklean version, some Greek text witnesses must have read the verb ἀντεῖπας 'you contended' (the second singular, aorist indicative of ἀντερῶ, used as the aorist indicative of ἀντιλέγω) in place of a personal name Ἀντιπᾶς 'Antipas'. The forms αντειπας and αντιπας are graphically similar and the Greek of the verse is difficult because of a nominative case used with the preposition ἀπό. Rather than being regarded as a misinterpretation of the Greek form αντειπας by the Syriac translator, the form of the personal name adopted by Tischendorf,[29] the retroverted reading (αντειπας read as a verb) should be considered as an actual Greek variant.

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[29] Constantinus Tischendorf (*Novum Testamentum Graece* [Editio Octava Critica Maior. Vol. 2; Leipzig: Giesecke & Devrient, 1872], apparatus to Revelation 2:13) states: "Sic nomen istud scriptum fuisse probabile fit etiam ex miro interpretum cop et syr errore" (That this name had been written thus is also likely derived from the remarkable error of the Coptic and Syriac translators).

6:17 The Syriac reads τῆς ὀργῆς αὐτῶν 'of their wrath' with Greek uncial Sinaiticus and other Greek manuscripts over against τῆς ὀργῆς αὐτοῦ 'of his wrath' as found in Greek uncial Alexandrinus and other Greek manuscripts.

8:7 The Syriac reads 'with water' (ܒܡܝܐ), reading ἐν ὕδατι 'with water' as in Greek manuscript 205 (R. H. Charles), as opposed to 'with blood' (ἐν αἵματι).

11:14 The Syriac reads 'behold two woes have gone' (ܗܘܝ ܬܪܝܢ ܐܙܠܘ) against the Greek 'the second woe has gone' (Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν).

11:15 The Syriac reads 'our God' (ܐܠܗܢ) as opposed to 'our Lord' (τοῦ κυρίου ἡμῶν). However, two Greek manuscripts, 2015 and 2020 (R. H. Charles), read 'our God' (τοῦ θεοῦ ἡμῶν) as in the Syriac.

14:14 The Syriac ܒܐܝܕܗ 'in his hand' may reflect an unattested Greek variant ἐπὶ τὴν χεῖρα αὐτοῦ 'in his hand' as over against the attested ἐν τῇ χειρὶ αὐτοῦ 'in his hand', the main difference being the preposition. As a rendering of ἐν τῇ χειρὶ αὐτοῦ 'in his hand' one would expect ܒܝܕܗ 'in his hand' as in 6:5; 10:2, 8. See also 17:4 below.

16:15 The Syriac reflects the Greek variant ἔρχεται 'it/he is coming' in its rendering ܐܬܐ 'it is coming' over against the main Greek reading ἔρχομαι 'I am coming'. The referent is probably 'that great day of God' in the previous verse. Alternatively, it could refer to Jesus and so should be rendered as 'he is coming'.

16:16 The Syriac reads 'Megiddo' (ܡܓܝܕܘ) with some Greek manuscripts (Μαγε(δ)δων) as over against 'Armageddon' (Αρμαγεδών).

17:4 The Syriac ܒܐܝܕܗ 'in her hand' may reflect an unattested Greek variant ἐπὶ τὴν χεῖρα αὐτῆς 'in her hand' as over against the attested ἐν τῇ χειρὶ αὐτῆς 'in her hand', the chief difference being the preposition. As a rendering of the preposition ἐν 'in' in such a collocation one expects the preposition ܒ 'in' as in 6:5; 7:9; 10:2, 8. See also 14:14 above.

18:23 The Syriac read merely σοὶ, which it rendered as 'for you' (ܠܟ), rather than ἐν σοὶ. The Greek uncial C lacks the preposition ἐν as well.

20:12 The Syriac describes the other book that was opened as a book 'of judgment' (ܕܕܝܢܐ) rather than a book 'of life' (τῆς ζωῆς).

21:3 The loud voice came 'from heaven' (ܡܢ ܫܡܝܐ) according to the Syriac and many Greek manuscripts (ἐκ τοῦ οὐρανοῦ), not 'from the throne' (ἐκ τοῦ θρόνου).

21:5 The Syriac reads the verb ἀπῆλθον 'and I departed' (ܐܙܠܝܢ)[30] against ἀπῆλθαν 'they departed'. The Greek takes the verb with the previous verse.

21:14 The Syriac reads ܫܠܝܚܐ ܕܒܪܐ 'the apostles of the Son' instead of the Greek ἀποστόλων τοῦ ἀρνίου 'the apostles of the Lamb'. Since no extant Greek source reads τοῦ υἱοῦ in place of τοῦ ἀρνίου and the fact that neither the Greek υἱοῦ 'Son' and ἀρνίου 'Lamb' nor the Syriac ܒܪܐ 'Son' and ܐܪܝܐ 'Lamb' are not graphically similar, one should regard the divergent reading as an inadvertant theological substitution, probably within the Syriac tradition.

22:5 The Syriac reads 'even their king' (ܘܡܠܟܗܘܢ) over against 'and they shall reign' (καὶ βασιλεύσουσιν). This could reflect an inner Syriac corruption from ܘܢܡܠܟܘܢ 'and they shall reign'.

22:15 The Syriac reads 'observers (of)' (ܡܛܪܝܢ) as over against '(one) who loves' (φιλῶν). This may reflect exegesis on the part of the translator.

Different word order from the Greek

3:3 The Syriac reads 'how you heard and received' (ܐܝܟ ܕܫܡܥܬ ܘܩܒܠܬ) in agreement with Greek manuscript 2050 (R. H. Charles) over against 'how you received and heard' (πῶς εἴληφας καὶ ἤκουσας). The act of hearing is logically prior to that of receiving.

5:10 Where the Greek manuscripts read 'a kingdom and a priesthood' (βασιλείαν καὶ ἱερατείαν), or 'kings and priests' (βασιλεῖς καὶ ἱερεῖς), or 'a kingdom and priests' (βασιλείαν καὶ ἱερεῖς), the Syriac reads 'a kingdom, even priests and kings' (ܡܠܟܘܬܐ ܘܟܗܢܐ ܘܡܠܟܐ).

6:6 The Syriac reads 'and … the wine and the oil' (ܘܠܚܡܪܐ ܘܠܫܡܢܐ) with Greek manuscript 2019 (R. H. Charles) versus 'and … the oil and the wine' (καὶ τὸ ἔλαιον καὶ τὸν οἶνον).

9:17–18 The Syriac follows the sequence 'fire and sulfur and smoke' (ܢܘܪܐ ܘܓܘܦܪܐ ܘܥܫܢܐ and ܥܫܢܐ ܕܡܢ ܓܘܦܪܐ ܕܡܢ ܢܘܪܐ respectively) rather than the sequence 'fire and smoke and sulfur' (πῦρ καὶ καπνὸς καὶ θεῖον and ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου respectively).

13:10 The Syriac reads 'faith and perseverance' (ܗܝܡܢܘܬܐ ܘܣܒܪܐ) against 'perseverance and faith' (ἡ ὑπομονὴ καὶ ἡ πίστις).

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[30] *Novum Testamentum Graece*, 28th edition, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini and Bruce M. Metzger (eds.) (Stuttgart: Deutsche Bibelgesellschaft, 2012) retroverts the Syriac verb as παρῆλθον.

14:6 In a sequence of four elements the Syriac reads 'and unto every nation and peoples and tribes and tongue' (ܠܟܠ ܥܡܐ ܘܠܫܢܝܐ ܘܠܫܒܛܐ ܘܠܠܫܢܐ) against 'and unto every nation and tribe and tongue and people' (καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν). By beginning with a singular nation (ܥܡܐ) after ܠܟܠ, followed by two plurals (ܠܫܢܝܐ ܘܠܫܒܛܐ), and then a singular again (ܠܠܫܢܐ), the Syriac is awkward.

16:6 The Syriac reads 'of prophets and of saints' (ܕܢܒܝܐ ܘܕܩܝܫܐ) with Greek manuscripts 206 and 2017 (R. H. Charles) instead of 'of saints and of prophets' (ἁγίων καὶ προφητῶν).

22:15 In a list of five types of sinners, the Syriac follows the sequence 'fornicators', 'murderers', 'idolaters', 'unclean', and 'sorcerers' as opposed to 'dogs', 'sorcerers', 'fornicators', 'murderers', and 'idolaters'. The Syriac could reflect a Greek variant κοινοί 'unclean' for κύνες 'dogs' since the words ܛܡܐ 'unclean' and κοινός 'unclean' are translation equivalents in Revelation 21:27, but the word order here does not correspond. Or, the Syriac could reflect exegesis of 'dogs' as 'unclean', replacing what was perceived as figurative language with non figurative.

Difference in person

2:27 The Syriac reads 'you shall shatter' (ܬܒܪܝܢ) in contrast to the Greek 'he shall be broken' (συντρίβεται, with the variant συντριβησεται). The Syriac has an active and transitive verbal form, while the Greek has a passive form. The verse incorporates Psalm 2:9, which has the second person singular verb: ܬܒܪܝܢ ܐܢܬܘܢ ܒܩܠܝܢ ܕܦܪܙܠܐ. ܐܝܟ ܡܐܢܝܐ ܕܦܚܪܐ ܬܬܒܪܝܢ ܐܢܬܘܢ 'You (singular) break them with rods of iron, and you (singular) shall smash them like vessels of a potter'. It is possible that the Old Testament reference influenced a change from third person to second person, although there is difference of number. On the other hand, the Syriac text may have been corrupted during transmission, where an original third person plural passive ܢܬܒܪܘܢ was altered to a second person plural active ܬܒܪܘܢ by inadvertently dropping the initial *nun* and transposing the first two letters.

3:2 The Syriac reads the second person singular ἔμελλες 'the rest of those for which you were prepared' (ܫܪܝܐ ܕܐܢܬ ܡܙܡܢ ܗܘܝܬ) with

some Greek witnesses[31] against τὰ λοιπὰ ἃ ἔμελλον 'the rest which are about to' (third person plural).

3:4 The Syriac 'I have' (ܐܝܬ ܠܝ) reflects a Greek prototext of ἔχω against the attested Greek reading 'you have' (ἔχεις).

3:17 The Syriac reads 'you said that you are rich' (ܐܡܪܬ ܕܥܬܝܪ ܐܢܐ) over against the Greek 'you say, I am rich' (λέγεις ὅτι πλούσιός εἰμι).

Difference in number

1:18 Whereas the Greek reads the plural 'keys' (τὰς κλεῖς), the Syriac reads the singular 'key' (ܡܦܬܚܐ).

3:7 The Syriac reads the plural 'keys' (ܡܦܬܚܐ) over against the Greek singular 'key' (κλεῖν).

4:5 Over against the Greek singular 'throne' (τοῦ θρόνου), the Syriac reads the plural 'thrones' (ܟܘܪܣܘܬܐ).

13:16 The Syriac reads the plural 'hands' (ܐܝܕܝܗܘܢ) where the Greek has the singular 'hand' (τῆς χειρὸς αὐτῶν).

14:2 The Syriac reads the singular 'harpist' (ܟܢܪܐ) against the Greek plural 'harpists' (κιθαρῳδῶν).

22:2 The Syriac reads the plural 'her streets' (ܫܘܩܗ) over against the Greek singular 'her street' (τῆς πλατείας αὐτῆς).

22:18 In contrast to the Syriac singular 'word' (ܡܠܬܐ), the Greek reads the plural 'words' (τοὺς λόγους).

Formal plus

1:9 The Syriac reads 'your brother and your companion', repeating the possessive pronoun 'your', against the Greek 'your brother and companion'.

4:8 The Syriac adds 'was standing' (ܩܝܡܐ), reading ἑστώς 'was standing' with a few Greek manuscripts. The addition seems to be influenced by Isaiah 6:2, where the seraphim were standing (ܩܝܡܝܢ). The seraphim of Isaiah each had six wings, as the creatures here, and were calling out 'holy, holy, holy is the mighty Lord' (ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ ܡܪܝܐ ܚܝܠܐ).

4:8 The Syriac also adds the phrase 'from its claws and' (ܡܢ ܛܦܪܗܘܢ ܘ).

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[31] Those Greek witnesses also read the present active infinitive ἀποβάλλειν 'to cast away' instead of 2 aorist active infinitive ἀποθανεῖν 'to die'. The Syriac reads ἀποθανεῖν 'to die'.

4:10 The Syriac shares the plus 'amen!' with some Greek text witnesses, as opposed to the main Greek reading.

11:11 The Greek lacks the clause 'and a spirit of life fell on them' (ܘܪܘܚܐ ܕܚܝܐ ܢܦܠܬ ܒܗܘܢ).

17:11 The plus of 'and the dragon' (ܘܬܢܝܢܐ) seems misplaced and may have been inserted from a marginal gloss during transmission of the text.

22:16 The Syriac adds the words 'and his people' (ܘܥܡܗ) after 'David'. Since the Greek lacks these words, they probably represent a second interpretation of the Greek καὶ τὸ γένος. Alternatively, the Syriac could be rendered 'and with him'.

Formal minus

2:5 The Syriac reads 'and I will remove your lampstand', formally leaving out 'from its place' that is found in the Greek (ἐκ τοῦ τόπου αὐτῆς).

5:9 The Syriac has three nouns 'from all tribes and nations and peoples' (ܡܢ ܟܠ ܫܒܛܐ ܘܥܡܡܐ ܘܠܫܢܐ) versus four nouns in the Greek 'from every tribe, and tongue, and people, and nation' (ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους). The Syriac has no formal equivalent of γλώσσης, which should be ܠܫܢܐ (compare 14:6) in keeping with the singular/plural difference.

7:11 The Syriac lacks 'and they worshipped God' (καὶ προσεκύνησαν τῷ θεῷ) found in the Greek.

8:8 When part of a series, the Syriac at times omits the word 'angel' as found in the Greek, reading 'the second' versus 'the second angel' (8:8), 'the third' instead of 'the third angel' (8:10), 'the fourth' in place of 'the fourth angel' (8:12), and 'the fifth' instead of 'the fifth angel' (9:1). This seems to reflect the decision of the translator and not the *Vorlage*, although in 8:8 the Greek uncial Sinaiticus also lacks the word 'angel'.

8:13 The Syriac lacks 'with a loud voice' (φωνῇ μεγάλῃ).

9:19 The Syriac lacks 'for their tails are like serpents, having heads and by them they inflict injury' (αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς καὶ ἐν αὐταῖς ἀδικοῦσιν).

9:21 The Syriac lacks the phrase 'nor from their thefts' (οὔτε ἐκ τῶν κλεμμάτων αὐτῶν).

14:8 The Syriac lacks 'the wine of' (τοῦ οἴνου), reading 'from the wrath of her fornication' and not 'from the wine of the wrath of her fornication'.

14:9 The Syriac lacks 'or on his hand' found in the Greek after 'on his forehead'. Compare 20:4 and 13:16.

14:13 The Syriac does not render the final phrase of the Greek 'for their works follow after them' (τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν).

15:1 The Syriac reads 'angels' where the Greek reads 'seven angels'.

16:14 The Syriac reads 'the earth' where the main Greek manuscript tradition reads 'the whole earth'. Greek manuscript 1 (R. H. Charles), however, agrees with the Syriac in omitting ὅλης 'whole'.

18:24 The Syriac lacks 'and of all' of the Greek.

20:3 The Syriac does not represent the phrase 'until the thousand years were completed' (ἄχρι τελεσθῇ τὰ χίλια ἔτη).

20:5 The Syriac does not render what stands at the head of the sentence in many Greek witnesses including Codex Alexandrinus, namely 'The rest of the dead did not come to life until the thousand years were completed' (οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη). Codex Sinaiticus and many other Greek manuscripts, however, read like the Syriac.

20:14 The Syriac does not repeat the words 'the lake of fire' as an apposition to 'the second death' over against many Greek text witnesses.

21:27 The Syriac reads 'in the Lamb's book' in contrast to the Greek 'in the Lamb's book of life'.

Documented types of scribal error

Dittography:

2:9 Dittography appears in the repetition of 'Jews, Jews'. Had this been in direct speech one could argue that the repetition was purposeful, but in narrative such a notion seems out of place.

Homoioarkton:

2:17 *Manuscript Crawford Syriac 2* omitted ܡܟܬܒܐ ܚܘܪܝܐ 'a white paper and on' by homoioarkton. Gwynn restored the words on the basis of the Greek, while also correcting some other erroneous words in the same verse.

9:2 Faithfully copying his Greek source text, the Syriac translator omitted the Greek words καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου 'he opened the shaft of the abyss', which has been omitted by homoioarkton, a Greek scribe hopping from the first τῆς ἀβύσσου 'of the abyss' (end of verse 1) to the second (verse 2) and continuing on.

13:15 The Greek source text of the Syriac omits the phrase 'that the image of the creature should speak' by homoioarkton, the scribe skipping

from the first τοῦ θηρίου (ܕܬܠܬܐ) (of three) to the second. This omission was left uncorrected by Gwynn.

16:8–9 Skipping from the first ܐܬܝܩܕ to the second, the scribe of *Manuscript Crawford Syriac 2* or its precursor omitted the words 'with fire. And mankind was scorched', properly restored as ܐܬܩܕܚܘ ܘܐܝܬܝܗܒܘ ܒܢܝܢܫܐ by Gwynn.

Inner Syriac development

2:5 The word ܢܦܩܬ 'you have gone out' appears to be an inner Syriac corruption of an original ܢܦܠܬ 'you have fallen', the difference being one letter. For the Syriac translator rendered the Greek verb πίπτω 'to fall' by the Syriac word ܢܦܠ 'to fall' every other time it occurs in the book of Revelation (22 cases); there is no reason to expect a different rendering here.

2:23 In view of the Greek future tense γνώσονται 'they (the congregations) shall know', it seems that the Syriac translation originally read the third feminine plural prefix conjugation ܬܕܥܢ 'they (the congregations) shall know', which during transmission became the feminine plural active participle ܡܕܥܢ 'they (the congregations) know'. Initial connecting *nun* and initial connecting *yodh* resemble each other and both make sense, hence the confusion.[32]

16:3 It appears that the Syriac text has undergone a change during its transmission, where an original ܘܗܘܐ ܐܝܟ ܕܡܐ ܕܡܝܬܐ 'and it became blood like a dead person' became ܘܗܘܐ ܝܡܐ ܐܝܟ ܕܡܝܬܐ 'and the sea became like a dead person'. For the Greek reads καὶ ἐγένετο αἷμα ὡς νεκροῦ 'and it became blood like that of a dead person'. Further, the Syriac words ܕܡܐ 'blood' and ܝܡܐ 'sea' are graphically similar to each other and so can be confused. This could not be said of the Greek words αἷμα 'blood' and θάλασσα 'sea'.

Corrections to the BFBS text

1:16 Read ܪܘܚܐ 'sword' for ܪܡܚܐ 'spirit' of *Manuscript Crawford Syriac 2*, not ܪܡܚܐ 'spear' as Gwynn has done. Everywhere else in Revelation, the

[32] On the problem of inner Syriac corruptions, see Jerome A. Lund, "The Hebrew as a Text Critical Tool in Restoring Genuine Peshitta Readings in Isaiah," in Timothy Martin Lewis, Alison Salvesen, and Nicholas Al-Jeloo (eds.), *Contemporary Examinations of Classical Languages (Hebrew, Aramaic, and Syriac): Valency, Lexicography, Grammar, and Manuscripts* (PLAL 5; Piscataway, New Jersey: Gorgias Press, 2014), esp. 2.2–2.4 as it relates to the confusion of connecting *nun* and connecting *yodh*.

Syriac translator renders Greek ῥομφαία 'sword' as ܣܝܦܐ 'sword' (Revelation 2:12, 16; 6:8; 19:15, 21). Further, the collocation ܣܝܦܐ ܚܪܝܦܬܐ 'sharp sword' appears twice (Revelation 2:12; 19:15). In both cases the adjective ὀξύς 'sharp' modifies the noun ῥομφαία 'sword' as here. In the New Testament outside the book of Revelation, the Greek word ῥομφαία appears only in Luke 2:35, where the Peshiṭta renders it as ܪܡܚܐ 'spear'. One might argue, then, that ܪܡܚܐ 'spear' should be read here on account of its similarity in form to ܪܘܚܐ 'spirit', the word appearing in *Manuscript Crawford Syriac 2*.

1:18 Read ܗܘܝܬ ܡܝܬܐ 'and I was dead' with *Manuscript Crawford Syriac 2* rather than ܗܘܝܬ ܗܘ ܡܝܬܐ 'and I was he that was dead' of the print. The additional of the *dalath* by the editor is unnecessary.

2:11 Read Aphʿel ܐܬܝܠ for BFBS ܐܬܝ. The *afel* conjugation here has a passive meaning.

3:17 Vocalise the form ܐܡܪܝܢ of *Manuscript Crawford 2* as the contraction ܐܡܪܝܢ 'you say', formed from ܐܡܪ ܐܢܬ, in place of the suffix conjugation form ܐܡܪܬܝ 'you said' as in the BFBS. Such a vocalization makes better sense in the context and in light of the Greek present tense (λέγεις 'you say'). *Manuscript Crawford 2* has many such contractions of the participle and the second person masculine singular personal pronoun, here vocalized as in BFBS: ܚܙܝܬ 'you see' (1:11), ܡܨܝܬ 'you are able' (2:2), ܣܢܝܬ 'you hate' (2:6), ܚܝܝܢ 'you live' (2:13), ܡܫܬܠܡ 'you are worthy' (4:11; 5:9, 12), ܕܝܢܬ 'you judge' (6:10), and ܡܕܝܢ 'you exact' (6:10).

18:21 Read the *ethpeel* ܬܫܬܟܚ 'she shall be found' rather than the *peal* ܬܫܟܚ 'she shall find' in light of the Greek passive form εὑρεθῇ.

19:3 Read the active participle ܡܫܟܚ for BFBS ܫܟܚ.

19:4 Read ܐܠܗܐ for BFBS ܐܠܗܢ. We have corrected the text to read 'God' (ܐܠܗܐ) as per *Manuscript Crawford Syriac 2*, 131b, replacing the erroneous reading 'our God' (ܐܠܗܢ) found in the BFBS edition.

Text and Translation

19 And the one that diminishes from the words of the book of this prophecy, God shall diminish his portion from the tree of life and from the holy city, those things written in this book.

20 He says while testifying these things, "Yes, I am coming soon." "Come, Lord Jesus!"

21 The grace of our Lord Jesus the Messiah be with all his saints.[1] Amen.[2]

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[1] 'all his saints': some Greek text witnesses read 'you all' in place of 'all his saints'. The word 'saint' here designates a Christian believer, not a special class of venerated person.

[2] 'Amen': some Greek text witnesses lack 'Amen'.

19 ܐܡܪܘ ܕܥܒܕܘ ܡܢ ܬܠܬܐ ܕܥܒܕܘܗܝ ܠܥܒܕܐ: ܒܪܘܟ ܐܠܗܐ ܕܐܒܝܗ ܡܢ ܩܕܡ
ܕܝܫܘܥ: ܐܡܪ ܠܗ ܠܝܫܥܝܐ ܩܪܝܒܐ ܐܠܗܟ ܕܥܒܕܬܟ ܗܘܐ.

20 ܘ ܐܡܪ ܠܗ ܡܪܝܐ ܐܠܗܟ. ܐܝ ܐܢܐ ܐܢܐ ܗܘ ܕܡܬܟܠܡ. ܐܢܐ ܗܘܝܢܐ ܬܡܢܐ.

21 ܟܐ ܠܡܬܟܠܝܗ ܕܐܢܫ ܬܡܢܐ ܕܡܫܝܚܐ ܠܟܝ ܩܕܡܝܐ ܩܝܡܬܐܘܬܐ. ܐܡܝܢ ܀

ܒܪܟ ܠܡܪܝܐ ܕܫܡܝܐ ܕܐܪܥܐ ܠܥܠܡ ܕܥܠܡܐ ܀

12 "Look! I am coming quickly, and my reward is with me, and I will give to everyone according to his work.

13 I am *alaf* and I am *taw*,[1] the first and the last, and the beginning and the end."

14 Blessed are they who do his commandments.[2] Their dominion shall be over the tree of life, and by the gate shall they enter the city.

15 But the fornicators and murderers and idolaters[3] are outside, and the unclean and sorcerers and all observers and doers of falsehood.[4]

16 "I Jesus have sent my angel to testify among you these matters before the congregations. I am the root and progeny of David and his people[5] and the bright morning star."

17 And the Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the thirsty come and take the living water[6] freely.

18 I testify to everyone who hears the word[7] of the prophecy of this book that whoever should add unto them, God will add unto him the plagues written in this book.

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[1] 'I am *alaf* and I am *taw*': see Revelation 1:8 and 21:6.

[2] 'who do his commandments': other Greek text witnesses read 'who wash their robes' (πλύνοντες τὰς στολὰς αὐτῶν) instead of 'who do his commandments' (ποιοῦντες τὰς ἐντολὰς αὐτοῦ).

[3] 'idolaters': lit. 'worshippers of idols'. Compare Revelation 21:8.

[4] 'But the fornicators and murderers and idolaters are outside, and the unclean and sorcerers and all observers and doers of falsehood': the Greek reads: 'Outside are the dogs and sorcerers and fornicators and murderers and idolaters and everyone who loves and does falsehood'. The Syriac could reflect a Greek variant κοινοι 'unclean' for κύνες 'dogs' since the words ܛܡܐ 'unclean' and κοινός 'unclean' are translation equivalents in Revelation 21:27, but the word order here does not correspond. Alternatively, the Syriac 'unclean' could be a non figurative replacement on the part of the translator for what he perceived to be figurative language, to wit, 'dogs'.

[5] 'and his people': since the Greek lacks these words, they probably represent a second interpretation of the Greek καὶ τὸ γένος. One could translate the Syriac as 'and with him' instead of 'and his people'.

[6] 'the living water': the Greek reads 'the water of life'.

[7] 'word': the Greek reads the plural 'words'.

12 ܐ ܗܘܝܠܝܢ ܕܠܐ ܡܫܬܡܥܝܢ ܐܠܐ ܕܡܬܡܠܠܝܢ ܥܡܗܘܢ ܕܡܬܡܠܠܝܢ.

13 ܒ ܐܢܐ ܡܬܩܝܡ ܠܗܘܢ ܐܝܟܐ ܕܢܒܝܐ ܕܐܫܥܝܐ. ܕܐܡܪ ܐܫܡܥܘܢ ܫܡܥܘܢ ܘܠܐ ܬܦܠܚܘܢ.

14 ܓ ܘܠܒܐ ܕܥܡܐ ܗܢܐ ܫܡܝܢ ܘܐܕܢܝܢ ܘܥܝܢܝܗܘܢ ܕܠܐ ܚܙܝܢ ܘܐܕܢܝܗܘܢ ܕܠܐ ܫܡܥܝܢ ܘܠܒܐ ܕܠܐ ܡܣܬܟܠ ܒܠܒܐ ܕܢܬܦܢܝܢ ܘܐܬܪܦܐ ܠܗܘܢ.

15 ܕ ܕܒܠܒܐ ܕܥܡܐ ܗܢܐ ܫܡܝܢ ܘܐܕܢܝܗܘܢ ܕܠܐ ܡܫܬܡܥܝܢ ܘܥܝܢܝܗܘܢ ܕܠܐ ܚܙܝܢ ܕܠܡܕܡܐ ܠܒܐ ܕܢܬܦܢܝܢ ܘܐܬܪܦܐ ܠܗܘܢ.

16 ܗ ܐܢܐ ܡܦܩܪ ܠܟܘܢ ܕܥܝܢܝܟܘܢ ܕܚܙܝܢ ܘܐܕܢܝܟܘܢ ܕܫܡܥܝܢ. ܐܡܝܢ ܐܡܪ ܠܟܘܢ ܕܣܓܝܐܝܢ ܢܒܝܐ ܘܨܕܝܩܐ ܨܒܘ ܕܚܙܘ ܘܠܐ ܚܙܘ ܘܨܒܘ ܕܫܡܥܘ ܘܠܐ ܫܡܥܘ.

17 ܙ ܡܛܠ ܕܫܡܝܢ ܠܒܐ ܕܥܡܐ ܗܢܐ ܘܥܝܢܝܗܘܢ ܕܚܙܝܢ ܠܐ. ܘܐܕܢܝܗܘܢ ܕܫܡܥܝܢ ܠܐ. ܘܠܒܐ ܕܡܬܦܠܚ ܠܗܘܢ ܕܐܬܪܦܐ ܠܗܘܢ.

18 ܚ ܘܡܬܩܝܡ ܠܗܘܢ ܡܫܝܚܐ ܕܢܒܝܐ ܕܐܫܥܝܐ ܕܐܡܪ ܗܘܐ: ܫܡܥܐ ܬܫܡܥܘܢ ܘܠܐ ܬܦܗܡܘܢ: ܘܚܙܝܐ ܬܚܙܘܢ ܘܠܐ ܬܚܙܝܢ: ܡܛܝܐ ܕܠܒܐ ܕܥܡܐ ܗܢܐ.

Chapter 22

1 Then he showed me a pure river of living water, indeed bright like ice, and it was going forth from the throne of God and of the Lamb

2 and[1] in the middle of her streets.[2] On both sides by the river was the tree of life that produced twelve fruits, and in every month it yielded its fruit, and its leaves were for the healing of the nations.

3 And there shall not be any cursed thing there, and the throne of God and of the Lamb shall be in her, and his servants shall serve him.

4 And they shall see his face, and his name shall be on their foreheads.

5 Further there shall be no night there, and a light shall not be sought by them, neither a lamp, nor the light of the sun, because the Lord God illumines them, even their king[3] forever and ever.

6 Then he said to me: "These words are faithful and true. And the Lord God of the spirits of the holy prophets sent his angel to show his servants what must happen soon."

7 "And look, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book."

8 I am John who saw and heard these things. And when I saw and heard, I fell down to worship before the feet of the angel who showed me these things.

9 Then he said to me: "Watch out! Stop! I am your fellow and of your brothers the prophets and of those who keep these words of this book. Worship God!"

10 Then he said to me: "Do not seal the words of the prophecy of this book. For the time is near.

11 And let the one who does wrong still do wrong, and let the one who is foul still be foul, and let the righteous still do righteousness, and let the holy still be sanctified."

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[1] 'and': the Greek lacks 'and'. However, Greek manuscript 2050 (R. H. Charles) does read 'and' with the Syriac.

[2] 'streets': the Greek reads the singular 'street'.

[3] 'even their king': instead the Greek reads 'and they shall reign'.

ܡܙܡܘܪܐ: ܚܙ.

1 ܐ ܡܫܡܝܢ ܢܗܘܐ ܒܟܬܐ ܫܬܐ: ܕܝܡܐ ܐܝܟ ܢܟܫܢܐ ܐܡܪ ܠܟܝܐ. ܡܢܩܛ ܡܢ ܟܘܢܗܬܗ
ܕܐܠܗܐ ܡܕܥܢܐ.

2 ܒ ܡܢܪܟܒ ܟܬܝܒܐ ܡܢܛܐ ܡܢܛܐ ܠܐ ܢܗܘܐ: ܟܡܐ ܒܫܬܐ ܒܚܝܐ ܟܐܘܐ ܒܐܪܥܐ.
ܕܚܝܠܐ ܫܢܐ ܢܢܝܚ ܟܐܘܝܗܝ. ܡܠܟܬܟܝܗܝ ܠܐܡܝܢܐ ܒܚܝܛܐ.

3 ܓ ܡܝܠܐ ܫܢܡܐ ܠܐ ܢܗܘܐ ܒܐܡܪ. ܡܝܠܘܡܗ ܕܐܠܗܐ ܡܕܥܢܐ ܕܝܢ ܢܗܘܐ. ܡܚܬܝܗܝ
ܢܥܡܝܩܘܢܝܗܝ.

4 ܕ ܡܢܫܡ ܐܟܝܗܝ. ܕܥܡܗ ܠܐ ܢܡܝ ܚܬܝܢܝܡ.

5 ܗ ܡܠܠܝܢܐ ܠܐ ܢܗܘܐ ܒܐܡܪ. ܡܐ ܢܒܝܢܐ ܠܝܡܡ ܢܗܘܐ. ܕܥܢܝܐ ܡܢܗܘܐ
ܒܥܡܡܐ. ܡܠܟܐ ܒܡܢܐ ܐܠܗܐ ܡܢܕܥ ܠܝܡܡ: ܡܡܠܠܝܡ ܠܢܟܡ
ܢܠܡܡ ܀

6 ܘ ܕܐܡܪ ܠܗ ܡܠܟܐ ܩܕܝܫܐ ܡܛܘܪܐ. ܡܢܐ ܐܠܗܐ ܒܨܝܢܐ ܒܬܚܬܐ
ܕܨܝܢܐ: ܐܢܐ ܡܫܬܘܡܕ ܠܡܢܬܝܗܝ: ܡܐ ܕܡܫܬܘܕ ܠܡܫܝܚܐ
ܕܝܗܘܐ.

7 ܙ ܡܐ ܕܐܝܬ ܐܢܐ ܕܝܗܘܐ. ܐܡܪܬܝ ܩܕܡ ܒܢܝܢ ܩܕܝܫܐ ܒܨܝܢܐ ܡܢܐ.

8 ܚ ܐܢܐ ܫܡܝܢ ܕܡܪܐ ܡܠܟܐ. ܡܢ ܫܡܝܐ ܡܥܢܝܐ: ܒܡܝܢܐ ܡܫܡܝܢ
ܥܡܡ ܒܢܝܢܝܗܝ ܒܡܩܕܫܐ ܕܡܫܝܚܐ ܕܠܗ ܡܠܟܐ.

9 ܛ ܕܐܡܪ ܠܗ ܡܪܝ. ܠܐ ܥܒܝܕ ܐܢܐ: ܡܕܡܟܝ ܒܢܝܢ ܡܠܟܐ
ܩܕܝܫܐ ܒܨܝܢܐ ܡܢܐ: ܠܐܠܗܐ ܡܝܗܒܝ.

10 ܝ ܕܐܡܪ ܠܗ. ܠܐ ܐܢܫܝܡ ܩܕܝܫܐ ܒܨܝܢܐ ܒܨܝܢܐ ܡܢܐ. ܐܡܪ ܠܝܗ ܡܢܐ.

11 ܝܐ ܕܒܡܕܡܐ ܐܝܟ ܢܡܠܐ. ܕܒܪܝ ܐܝܟ ܢܪܟܒܝ. ܡܕܒܚܐ ܐܝܟ ܢܡܝ ܕܒܚ ܕܒܚܐ.
ܡܕܒܚܐ ܐܝܟ ܢܡܝܚ.

19 And the foundations of the wall of the city were adorned with precious stones, the first foundation being jasper, and the second sapphire, and the third carbuncle,[1] and the fourth emerald,

20 and the fifth sardonyx, and the sixth sardius, and the seventh yellow chrysolite, and the eighth beryl, and the ninth topaz, and the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

21 And the twelve gates and twelve pearls corresponded one to one, and each one of the gates was from one pearl, and the street of the city was in her of pure gold, like glass.

22 And I saw no temple in her. For the Lord God, ruler of all, was her temple.[2]

23 And for the Lamb and for the city the sun was not sought, nor the moon, that they should illumine her. For the praise of God illumined her, and the Lamb was her lamp.

24 And the nations will walk in her light, and the kings of the earth will bring her praise.

25 And her gates shall not be shut by day, for there shall be no night there.

26 And they shall bring to her the praise and the honor of the nations.

27 And there shall not be there any unclean person nor one that makes an abomination or a lie, but only those who are written in the Lamb's book.[3]

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[1] 'carbuncle': see Revelation 9:17 for a discussion pertaining to the meaning of ܩܰܛܳܒܳܐ.

[2] 'temple': note the difference with the Greek in terms of verse division and exegesis.

[3] 'in the Lamb's book': the Greek reads 'in the Lamb's book of life'.

19 ܐܡܪܘ ܠܗܘܢ ܡܠܟܐ ܕܡܨܪܝܢ: ܚܛܝܬܐ ܥܒܝܕܬܐ ܕܡܪܝܡ. ܐܝܟܡܐ ܕܝܕܥܬ
ܥܡܗ. ܕܝܢܬܝ ܗܘܝܠܐ. ܐܝܟܡܐ ܕܢܚܒܠ. ܐܝܢܘܢ ܕܢܢܚܝܠ.

20 ܕܝܬܗܘܢ ܥܢܝܐ ܐܝܟܢܐ. ܕܝܗܒ ܥܢܝܐ. ܐܝܟܘܢ ܕܐܝܬ ܝܘܕܥ. ܐܝܢܘܢ
ܚܛܐܐ. ܐܝܟܘ ܟܕܝܢܐ. ܐܝܟܢ ܚܛܐܘܬܗ. ܘܐܝܟܢܬܐ ܡܕܥܠܐܘܬ.
ܘܢܢܚܬܐ ܐܦܪܢܐܘܬ.

21 ܕܢܢܚܢ ܢܚܢ ܐܢܢܚܬܐ ܕܚܛܝܢܐ. ܐܢܐ ܟܬܒܐ. ܐܦܠ ܡܢ ܕܝ ܢܚܢ ܐܡܪ
ܐܘܐ ܕܝ ܐܢܐ ܕܚܛܝܢܐ. ܐܦܪܐ ܒܝ ܘܡܝܢܐ ܘܝܘܕܥ ܘܥܐ. ܐܡܪ
ܡܫܝܚܐ ܐܡܪ ܠܗ.

22 ܐܝܬܘܗܝ ܠܐ ܡܬܡܪ ܠܗ. ܠܢܢܐ ܕܝܢ ܐܟܠܐ ܐܡܪ ܦܠ ܐܘ ܐܡܪܘܢ ܐܬܟܠܗ.

23 ܘܠܐܢܐ ܐܟܝܢܐ: ܠܐ ܕܢܚܬܐ ܕܐܦܐ ܠܐ ܦܪܘܢ ܘܢܪܘܢ ܠܗ.
ܢܐܦܩܘܢܗ ܕܝܢ ܘܐܟܠܐ ܐܢܘܢܗ. ܕܢܢܚܝܢ ܐܡܪܘܢ ܐܢܢ.

24 ܕܐܬܪܟܝܢ ܡܩܝܡܐ ܒܢܘܗܝ. ܐܦܟܬܐ ܘܐܢܐ ܡܢܝ ܠܗ ܢܐܦܩܘܢܐ.

25 ܐܢܬܝܗ ܠܐ ܢܡܢܐܢܝ ܡܐܡܪܐ. ܟܬܒܐ ܕܝܢ ܠܐ ܢܗܘܐ ܐܡܪ.

26 ܐܢܐ ܠܗ ܢܐܦܩܘܢܐ ܕܐܡܪܐ ܘܡܩܝܡܐ.

27 ܐܠܐ ܢܗܘܐ ܐܡܪ ܦܠ ܠܝ: ܕܒܚܝ ܐܦܩܝܚܐ. ܐܝܟܐ. ܐܠܐ ܢ ܐܡܪ
ܘܡܠܬܝ ܡܚܝܐ ܘܐܡܪ.

8 But as to the fearful and unbelieving and the unjust and defilers and murderers and sorcerers and fornicators and idolaters[1] and all liars, their portion is in the burning lake of fire and sulfur, which is the second death."

9 And one of the seven angels, which had the seven bowls filled with the last seven plagues, came and spoke with me saying: "Come, I will show you the bride, the wife of the Lamb."

10 And he conducted me in the spirit to a large and high mountain, and showed me the holy city Jerusalem descending from heaven, from with God.

11 And she[2] had the praise of God, and her light was as the likeness of a precious stone, like jasper, like the resemblance of crystal.

12 And she had a large and high wall, and she had twelve gates, and at the gates twelve angels, and their names written, which are the names of the twelve tribes of Israel,

13 from the east three gates, and from north three gates, and from the south three gates, and from the west three gates.

14 And the wall of the city had twelve foundations, and on them the twelve names of the apostles of the Son.[3]

15 And the one who was speaking with me had a golden measuring reed to measure the city and her wall.

16 Now the city was situated foursquare, with her length as her breadth, and he measured the city with the reed over twelve thousand stades. Her length and her breadth and her height are equal.

17 And he measured her wall, one hundred, forty-four cubits with the measure of a man, which is that of an angel.

18 The construction of the wall is jasper, and the city of pure gold in the likeness of pure glass.

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[1] 'idolaters': lit. 'worshippers of idols'. Compare Revelation 22:15.

[2] 'she': refers to the holy city Jerusalem.

[3] 'of the Son': by contrast, the Greek reads 'of the Lamb'.

8 ܐ ܡܬܩܠܝܢܢܐ ܕܝܠܗ ܕܐܠܗܐ ܕܡܫܬܡܥܢܐ ܕܥܠܝܠܬܐ ܕܫܡܝܢܐ ܘܐܪܥܐ
ܕܒܟܝܢܐ ܗܠܝܢܐ ܕܫܡܝܐ ܘܟܠܗܘܢ ܚܝܠܬܐ ܕܫܡܫܐ ܘܣܗܪܐ ܘܟܘܟܒܐ
ܕܒܚܕܐ. ܐܝܟ ܕܐܝܬܝܗ ܡܕܝܢܬܐ ܐܝܬܘܬܐ.

9 ܗܢܐ ܡܢ ܡܐ ܥܒܕܐ ܡܠܐܟܬܐ ܐܝܟܡ ܕܐܝܬ ܒܟܝܢܘܬܐ ܘܡܬܟܝܡ
ܥܡܗ ܡܬܢܝܐ ܐܝܬܘܬܐ. ܘܡܢܟܠ ܟܡܐ ܟܡܐ ܕܡܫܬܡܥ. ܐܝ ܐܢܬܘܢ ܕܥܒܕܐ ܐܝܬܝܐ
ܕܐܝܬܐ.

10 ܘܐܡܪܝܢ ܢܚܢܢ ܕܟܠܗܘܢ ܕܐܬܐ ܘܐܡܪ. ܘܡܢܝܢ ܟܡܝܢܐ ܕܥܒܝܕܐ ܐܘܢܥܡܐ:
ܘܢܣܐ ܡܢ ܡܠܟܐ ܡܢ ܕܡܐ ܕܐܪܥܐ.

11 ܘܐܝܟ ܟܕ ܐܡܪܬܐ ܕܐܪܥܐ. ܘܟܕܘܢ ܐܢܘ ܘܥܕܐ ܒܩܒܠܐ ܥܡܢܐ ܐܢܘ
ܥܡܗ: ܐܢܘ ܕܘܡܐ ܕܡܢܗܠܟܘܢ.

12 ܘܐܝܟ ܟܕ ܥܕܘ ܕܐܪܥܐ. ܘܐܝܟ ܟܕ ܐܬܝܐ ܒܐܪܥܐ. ܘܟܠ ܐܬܝܐ ܠܐܪܥܐ.
ܒܐܪܥܐ. ܕܥܡܕܡܘܢ ܚܝܢܬܐ ܐܝܟܡ ܘܐܝܟܘܢ ܡܫܬܐ ܘܒܐܪܥܐ ܥܬܝܐ
ܘܐܡܢܐܝܬ.

13 ܡܢ ܕܒܝܫܐ ܐܬܐ ܐܟܠܐ. ܘܡܢ ܕܚܝܐ ܐܬܐ ܐܟܠܐ. ܘܡܢ ܐܡܪܐ ܐܬܐ
ܐܟܠܐ. ܘܡܢ ܕܚܕܐ ܐܬܐ ܐܟܠܐ.

14 ܘܥܕܘ ܕܥܒܝܕܐ ܐܝܟ ܟܕ ܥܠܐܠܐ ܐܢܐܟܬܐ. ܕܟܟܘܡ ܐܪܥܐ ܡܫܬܐ
ܕܥܟܬܘܡܘܢ ܕܚܐ.

15 ܘܕܘ ܕܥܡܟܠ ܗܘܐ ܟܡܝ: ܐܝܟ ܗܘܐ ܟܕܘܡ ܡܢܐ ܕܥܡܕܐ ܕܕܘܐ:
ܟܡܡܡܢ ܟܡܝܢܐ ܕܟܥܕܘܢ.

16 ܕܥܒܝܕܐ ܡܢܟܡܐ ܥܡܐ. ܕܐܘܢܐ ܐܝܟ ܥܠܐ. ܘܥܡܢ ܟܡܝܢܐ
ܟܡܐ: ܟܠ ܐܪܥܐ ܐܟܬܝ ܐܬܝܒܘܐ. ܐܘܢܐ ܕܒܐ ܘܕܘܡ ܕܘ
ܐܬܘ.

17 ܘܥܡܢ ܟܥܕܘ ܡܐ ܕܐܘܟܝ ܕܐܘܟ ܐܡܬܝ: ܟܡܥܕܐ ܕܐܬܐ ܐܝܟ
ܘܐܝܟ ܘܡܠܐ.

18 ܘܘܡܡܐ ܕܥܕܘ ܥܡܗ ܕܥܒܝܕܐ ܕܕܘ ܘܡܐ ܟܝܥܕܐ ܘܟܟܝܟܐ
ܕܡܐ.

Chapter 21

1 Then I saw new heavens and a new earth. For the first heaven[1] and the first earth departed, and the sea was no more.

2 And I saw the holy city, the new Jerusalem, descending from heaven, from with God, prepared like an adorned bride for her husband.

3 And I heard a loud voice from heaven[2] which said: "Behold the dwelling of God is with men, and he will dwell with them, and they shall be his people, and God is with them, and he shall be to them God."

4 And he shall wipe away all tears from their eyes, and death shall be no more, nor mourning nor clamor nor pain shall be on her[3] face.[4]

5 And I departed,[5] and the one sitting on the throne said to me: "Behold I am making all new." Moreover he said to me: "Write these words — they are faithful and true."

6 And he said to me: "They have come about. I am *alaf* and I am *taw*,[6] the beginning and the end. To the one that is thirsty I will give from the spring of living waters freely.

7 And he that has overcome shall inherit these, and I will be to him God, and he will be to me a son.

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[1] 'heaven': here the noun ܫܡܝܐ is feminine and singular (the Greek is singular οὐρανὸν καινὸν) by agreement with the adjective ܚܕܬܐ. In the previous phrase ܫܡܝܐ ܚܕܬܐ "a new heaven," the same noun is both feminine and plural. Contrast the similar phrase in Isaiah ܫܡܝܐ ܚܕܬܐ "the new heavens," where ܫܡܝܐ is masculine and plural by agreement with its adjective (Isaiah 65:17; 66:22).

[2] 'heaven': while some Greek manuscripts read 'throne' (θρόνου), many Greek manuscripts read 'heaven' (οὐρανοῦ) with the Syriac.

[3] 'her': that is, Jerusalem's.

[4] 'face': the Greek adds 'for the former things have passed away'. The Syriac takes the verb with the next verse.

[5] 'And I departed': the Greek source text of the Syriac read ἀπῆλθον 'I departed' in place of ἀπῆλθαν 'they departed'.

[6] 'I am *alaf* and I am *taw*': *alaf* is the first letter of the Syriac alphabet and *taw* the last, which letters correspond in position to *alpha* and *omega* of the Greek alphabet. See also Revelation 1:8 and 22:13.

ܡܙܡܘܪܐ: ܚܡܫܐ.

1 ܐܫܪܝܗ ܕܡܢܗܪ ܫܘܒܚܐ ܕܐܠܗܐ ܫܡܝܐ. ܕܡܢܗܪ ܫܪܝܪܘܬܐ ܕܫܡܝܐ ܡܫܬܡܥܝܢ ܠܩܠܗ. ܡܢܘܗܪ ܟܝܢܐ ܐܝܟ ܕܝܘܡܐ ܠܠܝܐ.

2 ܡܟܬܒܝܢܐ ܕܒܝܡܝܐ ܐܘܡܬܟܘܢ ܫܡܝܐ: ܫܡܝܗ ܕܝܠܝ ܕܡܢܗܪ ܕܐܝܟ ܕܝܘܡܐ. ܘܡܠܝܠܐ ܠܠܝܐ ܕܡܚܘܝܢܐ ܕܡܕܝܥܐ.

3 ܡܫܬܡܥ ܩܠܐ ܕܠܐ ܕܡܢܗܪ ܘܠܐܡܪ: ܗܐ ܡܢܝܢܐ ܘܠܐܝܟܐ ܥܡ ܥܢܢܐ. ܡܥܠܐ ܥܬܝܩܐ. ܡܫܘܠܐ ܕܥܬܝܩܐ ܘܡܟܝܠ ܥܬܝܩܐ. ܡܫܘܠܐ ܐܝܟܐ ܥܬܝܩܐ. ܡܢܗܐ ܕܩܐ ܐܝܟܐ.

4 ܡܫܘ ܢܟܬܐ ܒܠܐ ܘܩܪܐ ܡܢ ܥܢܢܫܐ. ܡܡܠܐ ܠܐ ܢܗܐ ܡܬܩܒܠ. ܡܠܐ ܐܒܠܐ ܡܠܐ ܘܡܟܐ. ܡܠܐ ܒܝܐ ܐܡܪ ܢܗܐ ܥܠ ܐܬܬܐ.

5 ܗܐܝܟܢܐ ܗܐܡܪ ܟܝ ܡܠܟܐ ܥܠ ܩܘܡܗܝ. ܗܐ ܫܪܝܐ ܥܒܝ ܐܢܐ ܒܠܐ. ܗܐܡܪ ܟܝ ܒܟܐ. ܡܟܝ ܩܠܐ ܡܢܩܒܢܐ ܡܥܢܝܬܐ ܐܝܟܡܐ.

6 ܗܐܡܪ ܟܝ ܡܩ. ܐܢܐ ܐܟܚ ܗܐܢܐ ܐܡ. ܘܡܥܝܐ ܡܩܘܟܝܐ. ܚܝܪܐ ܐܢܐ ܐܢܐ ܥܠ ܟܝܢܐ ܡܢܬܐ ܫܬܐ ܥܝܢ.

7 ܡܙܘܪܐ ܩܐ ܬܐܘܐ ܡܟܝ. ܗܐܡܪܐ ܟܝ ܐܝܟܐ. ܡܢܗܐ ܟܝ ܒܢܐ.

9 And they ascended over the breadth of the earth and surrounded the city of the encampment of the saints, even the beloved city, but fire descended from heaven from God and devoured them.

10 And the Accuser, their deceiver, was cast into the lake of fire and sulfur, where the creature and false prophet are, and they shall be tormented day and night forever.

11 Then I saw a large white throne and him that sat upon it, from before whom earth and heaven fled, and place was not found for them.

12 And I saw the dead, great and small, which stood before the throne, and the books were opened and another book was opened which is of judgment,[1] and the dead were judged from the things that were written in the book according to their deeds.

13 And the sea gave up the dead which were in it, and death and Sheol gave up the dead which were in them, and each one of them was judged according to his works.

14 And death and Sheol were cast into the lake of fire. This is the second death.[2]

15 And whoever was not found written in the book of life was cast into the lake of fire.

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[1] 'of judgment': instead the Greek reads 'of life'.

[2] 'the second death': most Greek text witnesses add 'the lake of fire' in apposition to 'the second death'.

9 ܐ ܐܡܪܬܝܢ ܠܟܘܢ ܕܐܢܐ ܡܫܬܕܐ ܠܟܘܢ ܒܟܬܒܐ ܕܡܫܝܚܐ ܘܒܟܬܒܐ
ܕܟܬܒܐ ܡܬܩܒܠܐ. ܡܢܢܐ ܢܬܘܠ ܠܟ ܥܡܐ ܠܐ ܐܟܠܐ. ܗܘܝܠܟ ܐܢܘܢ.

10 ܒ ܗܘܝܢ ܡܫܬܕܪܝܢ ܐܝܟܡܐ ܕܥܡܐ ܕܐܝܬܘܗܝ ܡܫܬܕܪܝܢ: ܐܡܠܐ ܕܡܫܝܚܐ
ܕܒܥܐ ܕܟܠܗ. ܡܢܐܝܢܐ ܐܡܪܘܗܝ ܕܟܠܗ ܟܠܗ ܟܠܗ

Chapter 20

1 Then I saw another angel which descended from heaven that had the key of the abyss with him and a large chain in his hand.

2 Then he seized the dragon, the ancient serpent, who is the Accuser and the Adversary, and bound him a thousand years.

3 And he cast him into the abyss, and shut and sealed over it that he should not again deceive all the nations.[1] After these things he must be released[2] for a short period of time.

4 Then I saw seats and they sat upon them, and judgment was given to them, and the souls which were cut off because of the testimony of Jesus and because of the Word of God, and of those who had not worshipped the creature nor its image, and had not received the mark on their foreheads or on their hands, who lived and reigned with Messiah a thousand years.

5 And[3] this is the first resurrection.

6 Blessed and holy is he who has a part in the first resurrection. And over these the second death has no authority, but they shall be priests of God and of Messiah, and they shall rule with him a thousand years.

7 And when the thousand years have been completed, the Adversary shall be loosed from his imprisonment,

8 and he shall go forth to lead astray all the nations in the four quarters of the earth, Gog and Magog, and to gather them to war, the number of which is like the sand of the sea.

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[1] 'nations': the Greek adds ἄχρι τελεσθῇ τὰ χίλια ἔτη 'until the thousand years were completed'.

[2] 'he must be released': lit. 'it is granted to release him'. The Syriac ܡܫܬܒܩܬܗ ܠܫܪܝܗ renders the Greek δεῖ λυθῆναι αὐτὸν 'it is necessary for him to be released'.

[3] 'And': Alexandrinus and other Greek manuscripts add οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη 'The rest of the dead did not come to life until the thousand years were completed' and omit 'and', beginning the new sentence with 'This'. Sinaiticus and other Greek manuscripts, however, omit the plus like the Syriac, but do not read 'and'.

ܡܙܡܘܪܐ: ܡܐ.

1 ܐ ܐܝܟܡܐ ܡܫܬܘܠܝܢ ܕܒܝܬ ܪܫܝܥܐ ܘܒܐܪܚܐ ܕܚܛܝܐܢܐ ܥܡܕܘ ܒܡܘܬܒܐ ܕܠܝܨܘܬܐ.

2 ܘܠܐ ܩܡܘ ܒܐܪܚܐ ܕܚܛܝܐܝܐ ܘܠܐ ܒܡܘܬܒܐ ܕܡܪܨܝܢܐ ܐܝܬܘܗܝ ܒܗܕܐ ܕܝܘܡܐ.

3 ܐܦܠܐ ܒܢܡܘܡܐ ܕܝܗܘܐ. ܕܐܝܟ ܐܝܠܢܐ ܕܢܛܥ ܒܡܝܐ: ܕܠܐ ܦܐܪܐ ܢܬܠܗ ܕܦܝܪܝܗ ܒܥܕܢܗ. ܕܟܠܗ ܡܕܡ ܥܒܝܕ ܕܥܒܝܕܘܬܗ ܥܡܠܐ ܐܝܟܢܐ.

4 ܐ ܐܝܟܡܐ ܡܪܫܥܐ ܐܝܠܝܢ ܕܟܬܘܒܐ. ܘܐܡܪ ܠܐܝܬܐ ܕܫܘܒܐ. ܘܢܩܥܐ ܡܕܡ ܕܐܒܩܥܝ ܡܠܟܐ ܡܪܘܢܐ ܘܡܠܟܐ ܡܪܝܡܐ ܕܒܝܬ ܐܠܗܐ: ܘܐܝܟܡ ܕܠܐ ܥܒܝܕ ܕܫܘܪܐ ܕܠܐ ܕܪܚܡܢ: ܕܠܐ ܢܥܒܕ ܐܘܡܪܐ ܕܠܐ ܕܫܝܡ ܢܬܢܫܘܢ: ܐܘ ܕܠܐ ܐܬܝܡܘܢ: ܐܝܟܢܐ ܕܐܡܪܝܢ ܕܡ ܡܥܡܫܐ ܕܐܝܟ ܥܬܝ.

5 ܐ ܘܡܘܐ ܥܡ ܡܠܟܐ ܕܡܪܝܡܐ.

6 ܐ ܐܡܝܢܐ ܥܡ ܘܐܝܡ ܕܟܘ ܡܠܟܐ ܕܡܠܟܐ. ܘܠܐ ܡܕܡ ܕܟܝܡ ܥܡܕܝܢܐ ܕܡܪܝܡܐ ܐܝܬܐ. ܐܠܐ ܬܘܒܘܢ ܕܢܛܬܐ ܘܐܡܪܘܗܝ: ܘܢܡܠܟܘܢ ܕܡܪܝܡ ܐܝܟ ܥܬܝ.

7 ܐ ܘܗܝ ܘܐܡܪܝܢ ܐܝܟ ܥܬܝ: ܬܥܕܘܐ ܡܠܟܐ ܡܢ ܫܡܝܐ.

8 ܐ ܘܢܩܘܡ ܕܡܠܟܘܬܗ ܕܟܕܡܝ ܕܥܡܡܐ ܕܐܪܥܐ ܘܐܪܡܐ. ܕܟܝܠ ܕܡܠܟܝܐ. ܘܡܕܡܢܩܘ ܐܢܘܢ ܕܡܢܟܐ. ܐܡܝܢ ܘܡܫܡܫܘܢ ܐܝܟ ܡܠܐ ܘܢܩܐ.

20 And the creature was captured, and the false prophet with him, who had performed miracles before it,[1] by which he led astray those who had received the mark of the creature and those who worshipped its image. Then both of them descended and were cast into the lake of burning fire and sulfur.

21 And the rest were slain by the sword of him who was sitting on the horse, by that which goes out from his mouth; and all the fowl were sated with their flesh.

[1] 'it': the feminine singular pronoun refers to the creature.

20 ܡ ܐܢܐܢܝܐ ܫܡܥܐܝܐ ܕܒܓܘܠܐ ܕܟܠܗ ܟܦܪܐ. ܗܘ ܕܚܛܝ ܐܝܬܘܗܝ ܥܠܗ ܕܡܠܟܐ ܕܒܥܕܝ ܕܥܡܘܢ ܫܡܥܐܝܐ. ܘܠܡܠܟܐ ܕܡܫܝܚܐ ܚܪܝܚܐ. ܘܫܠܝܚ
ܐܢܬܘܢ ܐܢܐܢܝܐ ܚܛܝܐ ܕܢܬܘܢ ܘܢܥܘܢ ܘܢܥܒܘܢ ܕܩܒܠܬܐ.

21 ܘ ܕܩܪܒܘ ܒܝ ܐܝܟܠܐ ܚܢܢܐ ܘܗܘ ܘܡܐܡܪ ܠܗ ܫܡܥܘܢ: ܡܐܢܘ ܘܢܥܒܘ
ܡܢ ܫܡܥܗ. ܘܫܟܚ ܠܗܢܐ ܫܡܥܐ ܡܢ ܚܢܢܐ ܘ

10 Then I fell down at his feet and worshipped him, but he said to me: "Stop! I am your fellow and of your brothers who have the testimony of Jesus. Rather worship God." For the testimony of Jesus is the spirit of prophecy.

11 Then I saw heaven opened and behold a white horse and the one who was sitting upon it was called 'Faithful and True', and he judges and makes war in uprightness.

12 And his eyes were like a flame of fire, and upon his head were many crowns, and he had a name written that no one knows except he himself.

13 And he was clothed with a garment soaked in blood, and his name is called 'The Word of God'.

14 And the armies of heaven were following him on white horses and dressed in white and clean linen.

15 And from his mouth came forth a sharp sword by which they should slay the nations. And he shall shepherd them with a rod of iron,[1] and he shall trample the winepress of the wrath of God, ruler of all.

16 And he has on his clothes, on his thighs, a name written 'The King of kings, and the Lord of lords'.

17 Then I saw another angel standing in the sun, and he shouted with a loud voice and said to the birds flying in the midst of the sky, "Come, gather yourselves to the great supper of God,

18 that you might eat the flesh of kings and the flesh of the chiefs of a thousand and the flesh of the mighty and the flesh of horses and of those who rode on them and the flesh of freemen and of slaves and of the small and of the great."

19 Then I saw the creature and the armies of the kings of the earth and their soldiers, gathering together to make war with the one who sits on the throne and with his soldiers.

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[1] 'shepherd them with a rod of iron': compare Psalm 2:9 and Revelation 2:27; 12:5.

10 ܐ ܘܢܦܠܘ ܥܡܗ ܩܪܝܬܐܝܬ ܘܫܦܝܬܐ ܟܕ. ܡܐܡܪ ܟܕ. ܠܐ. ܡܢܐܝܢܐ ܐܢܬܘܢ ܕܐܝܟ ܕܐܡܪ ܕܥܕܘ ܕܥܕܘܗܝ ܒܫܦܪ. ܠܐܟܕܐ ܫܝܢܘ ܡܠܝܢܐܝܬ. ܥܕܘܗܝ ܠܝܢ ܒܫܦܪ: ܐܝܟܢܐ ܕܥܕܘ ܒܟܘܬܗܝ.

11 ܒ ܡܪܝܐ ܥܢܝܐ ܒܪܝܫܝܐ: ܘܐܐ ܥܕܘܥܝܐ ܫܕܐ. ܕܘܝܐܝܬ ܟܕܘܢ ܥܝܐܝܐ ܕܥܕܘܥܝܐ ܘܥܢܝܐ: ܕܟܝܢܘܬܗܝ ܘܠܐ ܘܥܝܢܬ.

12 ܓ ܟܬܘܢܘܢ ܕܡ ܐܢܬ ܥܝܕܝܟܝܐ ܒܕܘ. ܘܟܠ ܕܢܥܕ ܐܠܝܢܝ ܥܝܢܝܐ. ܡܐܝܐ ܟܕ ܥܥܐ ܝܝܢܝ: ܐܢܐ ܒܠܐ ܢܒܝ ܐܠܐ ܐ ܘܐ.

13 ܕ ܡܥܟܝܬ ܥܐܢܐ ܒܪܟܝܢ ܟܝܥܐ. ܘܥܝܢܝܐ ܥܕܘ ܥܝܟܝܐ ܒܐܟܘܐ.

14 ܗ ܘܢܬܟܘܬܐ ܒܥܥܐ ܬܥܒܝܡ ܘܐܘ ܟܕ ܟܠ ܬܒܥܐ ܫܕܐ. ܡܟܝܥܝܡ ܟܕܐ ܫܕܐ ܘܒܐ.

15 ܘ ܘܡܢ ܩܕܘܥܘ ܒܥܐ ܢܢܟܐ ܢܢܝܟܐ. ܒܟܘ ܢܡܝܟܝ ܟܝܩܥܐ. ܘܐܘ ܢܟܐ ܐܢܘ ܟܥܝܟܐ ܒܩܢܐ. ܘܐܘ ܒܐܢ ܥܕܢܐ ܒܐܟܘܐ ܐܢܝ ܟܠ.

16 ܙ ܡܐܝܐ ܟܕ ܟܠ ܥܐܢܘܢ ܟܠ ܟܝܩܝܐ: ܥܥܐ ܝܝܢܝ. ܥܟܟܐ ܒܥܟܟܐ ܘܥܢܐ ܒܥܢܐ.

17 ܚ ܡܪܝܐ ܐܢܢܐ ܥܠܐܝܐ. ܒܥܐܡ ܟܥܥܥܐ. ܡܥܐ ܝܥܠܐ ܕܥܐ: ܡܐܥܢ ܟܝܢܝܐ ܒܩܢܐ ܥܪܟܐ ܥܥܐ. ܐܘ ܐܝܢܘܢ ܟܢܥܥܝܐ ܕܝܟܐ ܒܐܟܘܐ:

18 ܛ ܒܐܝܟܝ ܟܥܐ ܒܥܟܟܐ ܟܥܐ ܒܕܥܐ ܐܟܝܐ. ܟܥܐ ܒܟܥܟܐ. ܟܥܐ ܒܕܥܐ ܒܕܥܐ: ܟܒܐܟܝ ܒܥܐܟܝ ܟܝܥܝ. ܟܥܐ ܒܥܐ ܟܒܟܝܐ. ܟܒܐܟܕܐ ܟܒܕܐ.

19 ܝ ܡܪܝܐ ܟܥܥܐ ܟܥܥܟܐ. ܟܥܟܐ ܒܐܢܟ ܟܝܩܥܥܝ. ܒܥܟܝܥ ܟܥܟܝ ܥܐܟ: ܟܡ ܟܘ ܒܥܐ ܟܠ ܥܥܥܐ ܟܡ ܩܥܥܘ.

Chapter 19

1 Then after these things I heard the loud voice of many multitudes in heaven saying: "Hallelujah! Salvation and praise and power belong to our God,

2 because his judgments are true and upright, for he has judged the great harlot who ruined the earth with her harlotry, and has exacted the blood of his servants from her hands."

3 A second time they said: "Hallelujah!" And her smoke ascended[1] forever and ever.

4 Then the twenty-four elders and the four creatures fell down and worshipped God[2] sitting upon the throne, and saying: "Amen! Hallelujah!"

5 And (there was) a voice from the throne saying: "Praise our God, all his servants and all who fear his name,[3] the small with the great."

6 Then I heard a sound like of many multitudes and like the sound of many waters and like the sound of mighty thunderclaps, saying: "Hallelujah, for the Lord God, ruler of all, reigns!

7 We are glad and rejoice. Let us give him praise because the feast of the Lamb has come and his wife has prepared herself.

8 And it was granted her that she might wrap herself with pure and bright linen." For the linen is the upright deeds of the saints.

9 Then they said to me: "Write: Blessed are those who are called to the festal supper of the Lamb." Then he said to me: "These are the true words of God."

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[1] 'ascended': the Syriac reflects the Greek aorist ἀνέβη 'ascended' found in Greek manuscripts 2036 and 2037 (R. H. Charles), neither the Greek present ἀναβαίνει 'ascends' (the majority Greek text) nor the Greek imperfect ἀνέβαινεν 'was ascending' found in Greek manuscripts 172, 2018, and 2020 (R. H. Charles). The Harqlean reading ܡܣܠܩ ܗܘܐ 'was ascending' reflects the Greek imperfect.

[2] 'God': we have corrected the text to read 'God' (ܐܠܗܐ) as per *Manuscript Crawford Syriac 2*, 131b, replacing the erroneous reading 'our God' (ܐܠܗܝ) found in the BFBS edition.

[3] 'his name': the Greek reads 'him'.

ܡܙܡܘܪܐ: ܡܐ.

1 ܐ ܡܢܝ ܕܠܐ ܗܠܟ: ܒܥܙܬܗ ܕܪܫܝܥܐ ܘܒܬܪܐ ܕܚܛܝܐ ܘܒܡܘܬܒܐ:
ܕܚܟܡܬܐ. ܘܒܡܘܕܒܐ ܕܡܪܝܡܐ ܠܐ ܝܬܒ.

2 ܒ ܐܠܐ ܒܢܡܘܣܐ ܕܡܪܝܡܐ ܒܬܪܥܝܗ. ܐܠܐ ܒܝܡ ܕܡܘܡܐ ܘܒܠܠܐ ܐܝܟ
ܕܡܫܟܚ ܠܐܘܪܚܐ ܕܡܪܝܡܐ: ܕܐܡܪ ܘܐܙܠ ܒܟܬܒܐ ܕܐܠܗܐ ܕܝܢ ܐܬܝܗ.

3 ܓ ܘܐܬܝܢ ܐܝܟܢܐ ܕܢܛܥܐ: ܕܐܝܬܘܬ ܐܠܗܐ ܕܢܬܠ ܦܝܪܗ.

4 ܕ ܕܒܩܥܐ ܕܢܚܢܢ ܕܐܪܥܐ ܕܩܡܬܐ ܕܐܪܥܐ ܡܬܬܐ: ܕܐܝܟܢܐ ܕܢܬܠ
ܠܐ ܦܪܝܗܐ ܕܐܝܟ. ܐܦܝ ܕܚܟܡܬܐ.

5 ܗ ܕܐܠܐ ܐܢ ܦܪܝܗܐ ܘܐܝܟ. ܕܚܛܝܐ ܠܐܘܪܚܐ ܕܒܟܬܒܐ ܕܐܠܗܐ ܕܝܢ.
ܦܪܝܗܐ ܕܥܕܘܬܐ ܠܝ ܘܕܘܬܐ.

6 ܘ ܕܒܥܙܬܗ ܐܠܐ ܐܝܟ ܒܬܪܥ ܕܚܛܝܐ: ܕܐܝܟ ܐܠܐ ܒܚܛܝܐ ܕܚܛܝܐ. ܕܐܝܟ ܐܠܐ
ܒܬܪܥ ܡܫܟܚܬܐ ܘܐܝܟ ܕܚܟܡܬܐ. ܐܠܐ ܘܐܝܟ ܕܢܝܐ ܐܠܗܐ ܐܝܟ
ܦܠܐ.

7 ܙ ܡܬܝܐ ܕܐܒܐ ܕܪܫܝܥܐ. ܬܠܬܐ ܠܐ ܐܝܟ ܕܚܛܝܐ: ܐܠܐ ܕܐܒܐ ܕܐܝܟ
ܘܐܝܟ. ܕܐܝܟ ܠܐ ܡܫܟܚ ܒܥܐ.

8 ܚ ܕܐܡܪ ܠܢ ܘܐܝܟܐ ܕܢܘܪܐ ܘܒܐ ܕܢܚܡܐ. ܕܢܘܪܐ ܕܝܢ ܐܬܘܪܐ ܐܝܟ
ܘܒܬܪ.

9 ܛ ܕܐܝܟ ܕܝ ܒܐܪܥ. ܕܒܥܝܢ ܐܝܟ ܕܡܫܟܚܐ ܘܒܚܛܝܐ ܘܐܝܟ
ܐܝܟ ܕܢܝܢ ܒܬܪ. ܕܐܝܟ ܕܝ. ܢܝܚ ܩܠܐ ܘܒܬܪ ܘܐܝܟ ܐܝܟ ܕܢܝܢ.

20 Rejoice over her, O heavens and saints and apostles and prophets, for God has exacted your judgment from her."

21 Then one of the mighty angels took up a large stone like a millstone and cast *it* in the sea and said: "Thus shall Babylon the great city be cast down violently and shall no longer be found.[1]

22 And the sound of the harp and of the trumpet and of all kinds of song and of music[2] shall not be heard in you again.

23 Moreover, the light of the lamp shall not be seen for you[3] again. Furthermore, the voice of the bridegroom and the voice of the bride shall not be heard in you again. For your merchants were the great men of the earth, for by your sorceries you led astray all the nations.

24 And in her was found the blood of the prophets and the saints [4]who were slain on the earth."

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[1] 'found': in view of the Greek passive form εὑρεθῇ read ܐܫܬܟܚ 'shall be found' instead of ܐܫܟܚ 'shall find' of the BFBS edition.

[2] 'music': while the Greek uses four nouns that describe people (harpists, musicians, flutists, and trumpeters), the Syriac uses four non-person nouns (harps, trumpets, all kinds of song, and music).

[3] 'for you': the Syriac ܒܟ apparently read σοὶ without a preceding ἐν here, since it renders ἐν σοὶ as ܒܟ later in the verse. The Greek uncial C lacks ἐν as well.

[4] 'who': the Greek adds 'and of all' before 'who'.

20 ܟ ܐܝܟܢܐ ܕܠܐ ܡܫܬܡܥܝܢ ܠܗܘܢ ܐܢܫܐ ܕܥܠܡܐ ܗܢܐ ܕܠܐ ܝܕܥܝܢ ܠܐܠܗܐ ܕܫܪܝܐ ܗܘܐ.

21 ܟܐ ܠܗܘܢ ܡܢ ܗܝ ܡܠܬܐ ܡܬܚܙܝܢܢ ܒܐܦܐ ܕܚܙܝܐ ܠܡܪ ܕܡܪܝܐ: ܐܝܟܡܐ ܕܥܡܐ ܕܐܠܗܐ. ܗܘܝܢܢ ܕܡܬܐܦܐ ܒܥܠܡܐ ܕܚܙܝܐ: ܘܠܐ ܒܥܠܡܐ ܐܚܪܬܐ.

22 ܟܒ ܘܠܐ ܒܨܠܘܬܐ ܕܒܨܠܘܬܐ ܘܒܨܪܘܬܐ: ܠܐ ܢܥܒܕܘܢ ܟܕܝ ܐܝܟ.

23 ܟܓ ܘܢܫܘܬܐ ܕܥܢܝܐ ܠܐ ܢܫܬܡܫܘܢ ܟܕܝ ܐܝܟ. ܘܠܐ ܒܡܠܐ ܘܠܐ ܒܨܚܘܬܐ ܠܐ ܢܥܒܕܘܢ ܟܕܝ ܐܝܟ. ܗܘܝܢ ܒܐܬܪܝ ܐܝܟ ܕܥܒܕ ܕܥܘܬܐ ܕܥܢܝܐ. ܗܘܝܢ ܕܡܬܥܒܕܝܢ ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܗܘܘ.

24 ܟܕ ܘܟܕ ܐܝܟ ܕܥܒܕ ܕܐܠܗܐ ܕܥܠܡܐ ܕܠܐ ܐܝܟܢܐ.

10 When they stand at a distance from fear of her torment, then they shall say: "Woe, woe, woe, O great city Babylon, O mighty city, because in a single hour your judgment has come!"

11 And the merchants of the earth shall weep and mourn over her, since[1] there is none who still buys their cargo,

12 cargo of gold, and of silver, and of precious stones, and of pearls, and of linen, and of purple and silk, and of scarlet, and every scented wood, and every ivory vessel, and every vessel of expensive wood, and brass, and iron, and marble,

13 and cinnamon, and spices, and myrhh, and frankincense, and wine, and oil, and fine flour, and sheep, and horses, and chariots, and bodies,[2] and human beings.

14 "Your fruit, the desire of your soul, has gone from you; and everything that is rich and praiseworthy has gone from you; and you shall not see them again."

15 Nor shall they find them. The merchants of these,[3] who became rich from her, shall stand at a distance from fear of her torment, weeping and mourning

16 and saying: "Woe, woe to the great city wrapped in linen and purple and scarlet, gilded with gold and precious stones and pearls!

17 Because in a single hour wealth like this has been removed." And all helmsmen and all who go by ships to places, and mariners, and all who work on the sea stood far off

18 and wept for her, seeing the smoke of her burning, and saying: "Who is like the great city?"

19 And they threw dust on their heads and cried aloud, weeping and mourning and saying: "Woe, woe to the great city in which these who had a ship on the sea became rich from her esteem, for in a single hour she was laid waste.

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[1] 'since': lit. 'and'.

[2] 'bodies': the Syriac renders the Greek literally. The Greek word σώματα 'bodies', the plural of σῶμα 'body', here denotes 'slaves' (Danker, *A Greek-English Lexicon of the New Testament*, 983).

[3] 'of these': namely, 'of these wares' enumerated in vv. 12–13.

10 ܐ ܟܝ ܡܢܬܝܢ ܡܢ ܡܫܬܐ ܡܢ ܫܡܝܐ ܘܐܬܡܢܘܢ. ܘܐܡܪܝܢ: ܡܢ ܡܢ ܡܢ
ܡܬܝܝܐ ܫܡܐ ܕܫܡܐ ܡܬܝܝܐ ܟܬܝܒܐ. ܗܠܝܢ ܕܟܬܒܐ ܗܢܐ ܐܝܠܐ ܫܡܝܐ.

11 ܐ ܘܐܝܬܝܐ ܫܢܐ ܕܬܚܘܡ ܕܡܐܬܝܟܘܢ ܕܟܝܢ. ܘܡܬܟܢܘܢ ܟܝܢ ܕܢܚܐ ܐܘܕ.

12 ܒ ܡܬܚܠܐ ܕܢܚܐ ܕܢܡܗܡܐ ܕܢܡܩܝܩܐ ܥܡܝܢܐ: ܕܢܡܬܝܡܐ ܕܢܚܕܐ ܕܢܚܕܐ:
ܘܡܗܘܢܐ ܕܢܡܕܢܐ: ܘܩܠ ܡܢ ܒܚܡܐ: ܘܩܠ ܡܐ ܒܚܢܐ: ܘܩܠ ܡܐ
ܕܡܢܐ ܥܡܢܐ ܕܢܢܐ ܘܩܪܐ: ܘܡܢܐ

13 ܓ ܘܩܪܝܢܢ ܘܚܡܢܐ ܘܡܕܢܐ ܕܟܚܝܢܐ: ܘܥܕܢܐ ܘܡܢܐ ܕܡܢܐ: ܘܚܬܚܐ
ܘܢܚܐ ܘܡܬܚܝܐ: ܘܩܝܬܐ ܘܢܩܡܐ ܕܚܢܢܐ:

14 ܕ ܕܐܚܝܐ ܕܝܐ ܕܢܩܡܝ ܐܪܐ ܡܢܝ. ܘܩܠ ܕܡܩܝ ܕܡܚܝ ܐܪܐ
ܡܢܝ. ܘܐ ܐܘܕ ܐܡܪ ܐܢܐ.

15 ܗ ܘܐ ܢܥܢܐ ܐܢܐ ܐܝܬܐ ܕܡܟܝ ܕܚܝܘ ܡܢܐ: ܡܢ ܡܫܬܐ ܢܩܘܡ ܡܢ
ܫܡܝܐ ܕܡܩܘܢܐ. ܟܝ ܢܚܝ ܕܐܚܝܟ

16 ܘ ܕܐܡܪ. ܡܢ ܡܬܝܝܐ ܫܡܐ: ܕܡܟܝܩܐ ܚܕܐ ܕܐܚܝܐ ܕܡܬܘܡܐ
ܕܡܝܬܚ ܚܝܘܚ ܡܩܝܩܐ ܥܡܝܢܐ ܡܢܝܡܐ.

17 ܙ ܗܠܝܢ ܕܟܬܒܐ ܗܢܐ ܐܡܪܘܢ ܚܕܐܘ ܕܐܡܪ ܗܘܐ. ܘܩܠ ܡܝܬܝܢ ܐܬܩܠ.
ܘܩܠ ܐܪܟܝ ܕܐܬܩܠ ܚܝܘܬܐ: ܕܐܚܩܢܐ ܘܩܠ ܕܚܢܐ ܕܚܢܐ: ܡܢ
ܕܡܢܐ ܡܢܢ

18 ܚ ܕܚܩܐܘܬ ܟܝ ܡܪܝ ܐܘܬܐ ܕܥܒܕܘܬ. ܕܐܡܪ: ܡܢ ܕܝ ܕܕܡܐ ܟܬܝܝܐ ܫܡܐ.

19 ܛ ܕܐܘܩܡ ܟܚܐ ܟܠ ܕܡܩܡܐ. ܕܡܟ ܟܝ ܢܚܝ ܕܐܚܝܟ ܕܐܡܪ. ܡܢ ܡܢ
ܡܬܝܝܐ ܫܡܐ. ܐܡܪ ܕܢܬ ܚܝܘ ܐܡܝ ܕܐܡܪ ܕܐܚܐ ܐܚܐ ܡܢ
ܐܡܬܐ. ܕܟܬܒܐ ܗܢܐ ܡܢܟܝ.

Chapter 18

1 And after these things I saw another angel that descended from heaven, which had great authority, and the earth shone from his praise.

2 And he shouted with a loud voice: "Babylon the great has fallen, has fallen, and has become the habitation for demons and a haunt for every unclean and hateful spirit.[1]

3 For from the wine of her fornication has she mixed for all the peoples, and the kings of the earth have fornicated with her, and the merchants of the earth have become rich from the strength of her frenzy."

4 Then I heard another voice from heaven, saying: "Go out from her midst, my people, that you might not partake of her sins, lest you receive of her plagues.

5 For sins adhered to her unto heaven, and God remembered her iniquities.

6 Recompense her just as she also recompensed, and double unto her double on account of her deeds; in the cup that she has mixed mix her double.

7 Because of the matter that she glorified herself and exalted herself, like such torment[2] and mourning, because she says in her heart: I sit a queen, and I am not a widow, and I shall not see mourning.

8 Because of this in a single day the plagues shall come upon her, death and mourning and famine, and with fire shall she be burned up, for mighty is the Lord who judged her."

9 And the kings of the earth, who fornicated with her and exalted themselves, shall weep for her and mourn over her, when they see the smoke of her burning.

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[1] 'and a haunt for every unclean and hateful spirit': Greek variants read: 'a haunt for every unclean spirit and a cage for every unclean and hateful bird' and 'a haunt for every unclean spirit and a cage for every unclean and hateful wild animal'.

[2] 'torment': Greek adds the imperative 'give her' before 'torment'.

ܡܙܡܘܪܐ: ܡܕ.

1 ܐܝܟܡܐ ܕܥܒܕܘ ܐܠܗܐ: ܡܢܐ ܕܐܢܫܐ ܕܬܕܟܪܝܢܘܗܝ: ܘܒܪܬܐ ܕܐܕܡܐ ܕܬܦܩܕܝܢܘܗܝ ܘܥܒܕܬܘܗܝ ܡܢ ܐܠܗܝܡ ܙܥܘܪܝܢܘܗܝ.

2 ܐܡܪܬ ܠܡܪܝܐ ܘܥܒܕܬ ܬܪܥܝܢ ܕܥܒܕܬ ܕܫܡܝܐ ܘܐܪܥܐ. ܐܝܟܢܐ ܕܡܬܚܙܝܢܢܢ ܠܚܘܪܝܢ: ܐܝܟܢܐ ܕܫܡܫܐ ܘܣܗܪܐ ܠܐ ܡܬܚܙܝܢܢ ܐܝܟܢܐ ܕܡܢܗܪܝܢܢ.

3 ܡܢܝܢ ܡܢ ܣܝܡܬܐ ܕܢܦܫܐ: ܡܪܝܐ ܕܫܘܝܐ ܠܡܬܩܢܐ. ܐܡܬܩܝܡ ܘܥܒܕ ܕܫܪܪܐ ܕܡܫܝܚܐ. ܐܡܪ ܠܨܝܢܐ ܘܥܒܕ ܡܢ ܣܝܡܐ ܕܡܠܟܘܬܐ.

4 ܐܡܬܩܝܡ ܐܢܫܐ ܠܐ ܡܢ ܐܝܡܡܐ ܕܢܦܩ: ܘܠܐ ܐܡܪ ܠܗܘܢ ܕܢܬܠܘܢ. ܘܠܡܢ ܐܡܪ ܠܗ ܕܢܬܠܘܢ ܡܢ ܣܝܡܬܐ.

5 ܡܢܝܢ ܕܢܦܩ ܟܝܢ ܡܠܟܐ ܕܝܪܐ ܕܥܠܡܐ. ܐܝܟܢܐ ܕܟܐ ܕܢܩܡܢ.

6 ܩܪܝܢܐ ܕܡܛܪܐ ܘܐܝ ܐܢܬ ܩܝܡ. ܐܝܟܢܐ ܕܐܝܬ ܠܟ ܕܚܝܐ. ܕܚܛܐ ܐܢܐ ܘܡܪܝܐ ܐܝܟܢܐ ܕܐܝܬ ܠܟ ܕܚܝܐ:

7 ܠܐ ܡܢܝ ܘܥܡܠܐ ܕܥܒܕܬ. ܐܝܟܢܐ ܕܐܝܬ ܐܢܬ ܩܝܡ ܕܢܚܝܐ. ܡܢܝܢ ܕܚܛܐ ܠܡܪܝ. ܘܡܐ ܕܐܝܬ ܠܗ ܡܕܡܐ: ܐܝܟܢܐ ܕܠܐ ܡܬܚܙܐ ܠܡܪܝ. ܐܝܟܢܐ ܕܠܐ ܡܬܩܪܐ.

8 ܡܢܝܢ ܐܢܐ ܕܡܪ ܥܐܡܐ ܕܐܠܗܐ ܕܡܬܩܝܡ. ܡܢܐ ܐܝܟܢܐ ܕܥܒܕܬ. ܐܬܩܪܝܢ ܒܐܝܡܝ. ܡܢܝܢ ܕܡܫܟܚ ܡܢܗ ܒܝܢܐ.

9 ܐܬܩܪܝܢ ܐܢܫܝܐ ܕܡܢ ܡܬܩܝܡ ܐܝܟܢܐ: ܐܢܬ ܕܐܝܬ ܠܟ ܐܝܟܢܐ ܕܡܢ ܕܡܬܩܪܐ ܕܐܝܬ ܠܟ ܕܢܬܠܘܢ.

11 And the dragon,[1] even the creature that was[2] and is not, even it[3] is the eighth and is from the seven and goes to destruction.

12 And the ten hours which I saw are ten kings that have not yet received a kingdom, but they take dominion as a king one hour with the creature.

13 These have one intent, and they shall give their power and dominion to the creature.

14 These shall wage war with the Lamb, and the Lamb shall vanquish them because he is the Lord of lords and King of kings. And those with him are called and chosen and faithful.

15 Then he said to me: The waters that you saw, on which the harlot sits, are nations and multitudes and peoples and tongues.

16 And the ten horns that you saw belonging to the creature, these shall hate the harlot and make her desolate and naked and eat her flesh and burn her with fire.

17 For God will place in their hearts that they do his will, and they shall make their will one, and shall give their kingdoms to the creature until the words of God shall be fulfilled.

18 And the woman that you saw is the great city which has rule over the kings of the earth.

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[1] 'And the dragon': the phrase is not found in the Greek and appears to be misplaced here in the Syriac.

[2] 'that was': one expects: ܐܝܟܢܐ ܗܘܐ 'that was' in light of Greek ἦν 'was' as in verse 8.

[3] 'it': the feminine pronoun grammatically refers back to the feminine noun 'the creature', not to the masculine noun 'the dragon'.

11 ܐܝܟܢܐ ܕܥܬܝܕܐܝܢ ܠܡܕܡܐ ܕܟܬܒܐ: ܕܠܡ ܒܝܕܝܗܘܢ ܕܥܒܕܘ ܗܘ
ܕܠܐܚܝܢܘܬܐ ܐܝܠܐ.

12 ܗܘܦܟ ܡܬܝ ܒܣܪܝܐ: ܟܬܒܘ ܠܟܠܗܘܢ ܐܢܫܐ. ܐܟܝ ܕܠܟܬܒܘܬܐ ܠܐ ܡܨܛܠܝܢ
ܠܡܥܒܕ. ܐܠܐ ܡܬܟܠܝܢܐ ܐܝܟ ܠܟܬܒܐ: ܟܝܐ ܥܒܕܐ ܥܡܟܝ ܥܡ ܥܬܝܕܐ.

13 ܗܘܝ ܡܢ ܙܒܢܐ ܐܝܟ ܕܟܬܒ. ܕܥܠܐ ܕܡܬܟܠܝܢܐ ܒܝܕܟܘܢ: ܕܥܬܝܕܐ ܢܬܟܝ.

14 ܗܘܝ ܥܡ ܐܒܢܐ ܬܡܝܡܐ. ܕܐܒܢܐ ܬܪܨܐ ܐܢܫܐ. ܡܟܠܐ ܒܥܝܢܐ ܕܥܒܕ
ܕܒܟܝ ܟܬܒܐ. ܕܒܟܬܒ ܡܢܐ ܕܙܒܢܐ ܕܒܟܬܒܐ.

15 ܕܐܡܪ ܟܝ. ܡܢܐ ܒܣܪܝܐ ܒܟܬܒܘܢ ܥܠܝܐ ܐܢܫܐ: ܡܨܝܡܐ ܕܐܬܘܐ ܕܐܬܘܐ
ܕܟܬܒܐ ܐܝܠܝܢܘܢ.

16 ܗܘܦܟ ܡܬܝܐ ܒܣܪܝܐ ܕܥܬܝܕܐ: ܗܘܝ ܬܡܝܡ ܕܐܢܫܐ. ܕܥܒܕܐ
ܕܙܢܘܟܐ ܬܚܝܘܢ. ܕܡܥܒܕ ܬܐܒܝܢ. ܕܥܡܝܘܢ ܕܢܘܙ.

17 ܐܝܟܐ ܕܡܢ ܡܕܡ ܕܟܬܒܘܢ ܒܬܚܝܘܢ ܙܒܢܐ ܕܬܚܝܘܢ ܙܒܢܘܢ ܡܢ:
ܕܬܠܝܢ ܡܟܬܒܘܢ ܕܥܬܝܕܐ ܗܘ: ܕܒܟܐ ܒܬܠܝܢܘܬܐ ܡܟܬܒܘܢ ܒܝܕܐ.

18 ܐܝܠܝܢܐ ܐܝܟ ܒܣܪܝܐ: ܕܒܝܬܐ ܙܒܢܐ ܐܝܟ ܒܝܕ ܟܠ ܡܟܬܒܘܢ ܒܝܕܐ.

Chapter 17

1 One of the seven angels that had the seven bowls came and spoke with me saying: "Come after me, I will show you the judgment of the harlot who sits on many waters,

2 with whom the kings of the earth have committed fornication and all the inhabitants of the earth have become drunk from the wine of her fornication."

3 And he took me out to the wilderness in the spirit, and I saw a woman sitting upon a red creature, full of the names of blasphemy, which had seven heads and ten horns.

4 And the woman was wrapped with purple and scarlet gilded with gold and precious stones and pearls, and she had a golden cup in her hand and it was full of the uncleanness and defilement of her fornication.

5 And upon her forehead was written a mystery: Babylon the great, the mother of harlots and of the defilement of the earth.

6 And I saw the woman drunk with the blood of the saints and with the blood of the martyrs[1] of Jesus, and I marvelled a great marvel when I saw her.

7 Then the angel said to me: "Why do you marvel? I will tell you the mystery of the woman and of the creature that carries her, which has seven heads and ten horns.

8 The creature that you saw was and is not. It shall ascend from the sea and go to destruction. And the inhabitants of the earth, those whose names are not written in the book of life from the foundations of the world, shall marvel, because they see the creature that was and is not, but has come near.

9 And here is the mind belonging to the one who has wisdom. The seven heads are seven mountains on which the woman sits.

10 And the kings are seven:[2] five have fallen and one is; the other has not yet come. And when he comes, he must remain a little while.

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[1] 'martyrs': lit. 'witnesses'.

[2] 'And the kings are seven': the Syriac reads καὶ βασιλεῖς ἑπτά εἰσιν 'And the kings are seven' with some Greek manuscripts (see Tischendorf and R. H. Charles).

ܡܙܡܘܪܐ: ܡܐ.

1 ܐܝܟܡܐ ܡܢܝ ܕܠܐ ܫܪܝܪܐ ܘܐܝܟ ܫܟܝܢܐ ܒܝܬ ܡܠܟܐ ܕܫܡܝܐ: ܐܦܠܐ ܫܡܝܐ ܫܪܝܪܐ. ܐܝܟ ܡܠܟܐ ܕܫܡܝܐ ܘܡܢܝܢܐ ܘܡܝܬܐ. ܫܠܐ ܡܬܐ ܕܫܝܫܝܐ.

2 ܘܫܦܪܐ ܐܢܐ ܕܫܬܬܐ ܘܐܘܪܐ: ܕܘܫܐ ܫܪܝܪܐ ܕܫܦܪܐ ܘܐܘܪܐ ܕܫܡܝܐ ܡܫܝܚܐ ܘܡܫܝܚܐ.

3 ܕܐܦܩܝ ܫܡܝܢܐ ܒܝܬܐ. ܕܡܪܝܐ ܐܝܟܐ ܘܡܐܪܐ ܫܠܐ ܡܫܝܚܐ ܕܫܪܝܪܐ: ܘܦܫܚܐ ܫܦܪܐ ܘܫܪܝܪܐ. ܘܐܝܟ ܫܦܪ ܢܡܐ ܕܐܪܥܐ: ܕܢܬܠܐ ܒܝ ܫܦܪ.

4 ܕܐܝܟܐ ܐܝܟ ܗܘܐ ܒܫܦܪܐ ܐܬܝܪܬܐ ܕܪܫܝܥܝܐ ܘܦܪܝܪܐ ܕܪܝܫܐ: ܕܦܩܝܩܐ ܠܒܢܐ ܕܦܬܝܚܝܐ. ܕܐܝܟ ܫܦܪ ܛܘܠܐ ܒܝܪܐ ܕܠܐ ܐܝܬܝ: ܕܐܠܐ ܠܚܝܐ. ܕܦܫܝܢܐ ܘܡܫܝܚܐ.

5 ܕܠܐ ܫܝܐ ܫܬܬܐ ܕܚܝܐ ܒܝܪܐ: ܫܢܐ ܕܫܝܐ ܐܦܐ ܘܡܬܝܐ ܕܘܦܩܢܝܢܐ ܘܐܘܪܐ.

6 ܕܡܪܝܐ ܐܝܟܐ ܒܘܡܐ ܡܢ ܘܦܐ ܘܩܝܬܐ ܕܦܢ ܘܦܐ ܘܦܩܘܪܝܢ ܘܡܫܚܐ. ܕܐܢܘܪܝܐ ܘܕܦܪܐ ܘܫܐ ܒܝ ܡܪܝܐ.

7 ܕܐܦܪ ܟܕ ܕܠܐ. ܕܦܪܐ ܐܢܘܪܝܐ. ܐܢܐ ܐܦܪ ܐܢܐ ܟܝ ܘܐܪܐ ܘܐܝܟܐ ܕܘܡܝܐ ܘܠܟܝܐ ܟܐ: ܘܐܝܟ ܟܐ ܫܦܪܐ ܘܡܦܪ ܕܦܪ ܕܬܪ.

8 ܡܫܝܚܐ ܘܡܪܝܐ ܐܝܠܝܐ ܕܥܠܝܐ. ܕܡܝܐ ܘܐܦܐ ܡܢ ܡܦܐ ܕܠܐܒܝܐ ܐܪܐ. ܕܢܐܘܪܝܐ ܕܦܬܚ ܟܠ ܐܘܪܐ: ܕܢܢ ܘܠܐ ܒܡܝܡܪ ܕܦܪܢܢܐ ܕܦܩܝܐ ܘܡܬܐ. ܡܢ ܐܘܪܝܐ ܘܕܟܦܐ: ܘܡܪܝ ܫܦܪܐ ܘܐܝܠܝܐ ܕܥܠܝܐ. ܕܦܢܟܐ.

9 ܕܢܘܬ ܕܢܐ ܟܝܐܝܐ ܟܕ ܫܒܚܐ. ܕܦܪܐ ܕܡܪ ܕܦܪܐ ܐܢܢ ܠܚܕܝ: ܐܦܐ ܘܡܪܐ ܐܝܠܝܐ ܕܟܢܢܐ:

10 ܕܦܬܚܐ ܕܦܪܐ ܐܢܢ. ܡܫܝܚܐ ܒܚܝܐ. ܕܢ ܐܝܠܝܐ. ܕܢ ܐܝܬܐ ܠܐ ܕܡܫܟܠܐ ܐܝܠ. ܕܢܐ ܘܐܝܠ: ܕܟܠܐ ܫܡܝܐ ܟܕ ܟܝܝܚܐ.

20 And every island fled and the mountains were not found.

21 And large hail like a talent fell from heaven upon mankind. Yet men blasphemed God because of the plague of hail, for her[1] plague was very great.

[1] 'her': the feminine singular pronoun refers back to 'Babylon the great'.

20 ܡ ܐܦܠܐ ܟܪܘܢܐ ܕܢܦܠܘ ܐܢܘܢ ܠܐ ܢܥܒܕܘܢ.

21 ܐ ܐܬܘܢ ܘܐܡܪ ܠܗܘܢ ܡܢ ܡܢܝܢܐ ܠܟܠ ܕܢܬܬܠܐ: ܐܝܟܢܐ ܕܢܬܬܠܐ
ܠܐܠܗܐ ܠܟܠ ܡܫܡܝܐ ܘܐܪܥܐ. ܗܠܝܢ ܘܐܡܪ ܥܡ ܡܫܡܝܐ ܟܘܠܗ ܀

11 and blasphemed the name of the God of heaven because of their pains and because of their boils, and did not repent from their deeds.

12 Then the sixth angel poured out his bowl upon the great river Euphrates, and its waters dried up, that the way of the kings from the east might be prepared.

13 Then I saw from the mouth of the dragon and from the mouth of the creature and from the mouth of the lying prophet three unclean spirits like frogs.

14 For they are the spirits of demons that perform signs, which come upon the kings of the earth[1] to assemble them to the battle of that great day of God, ruler of all.

15 Behold it is coming[2] as a thief. Blessed is the one who is awake and keeps watch over his garments lest he go about naked and they see his shame.

16 And he will gather them to the place which is called in Hebrew Megiddo.[3]

17 Then the seventh angel poured out his bowl in the air and a loud voice went forth from the temple, from before the throne saying: "It has happened."

18 And there were flashes of lightning and thunderclaps, and there was a great earthquake, the like of which had not happened since people were upon the earth, which was so great like this quake.

19 And the great city became three parts and the cities of the nations fell. So Babylon the great was remembered before God by giving her the cup of the wine of his wrath and his rage.

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[1] 'the earth': Greek: 'the whole earth'. However, Greek manuscript 1 (R. H. Charles) agrees with the Syriac in omitting ὅλης 'whole'.

[2] 'it is coming': this reflects the Greek reading ἔρχεται 'it/he is coming' against the main Greek reading ἔρχομαι 'I am coming'. The referent is probably 'that great day of God' in the previous verse. Alternatively, it could refer to Jesus and so should be rendered as 'he is coming'.

[3] 'Megiddo': the Syriac shares the variant 'Megiddo' (Μαγε(δ)δων) with some Greek manuscripts, as over against the majority Greek reading 'Armageddon' (Ἁρμαγεδών). The Hebrew retroversion of Greek Ἁρμαγεδών yields הר מגדו 'mountain of Megiddo'.

11 ܐ ܡܫܬܘܬܐ ܕܥܠܡܐ ܘܐܠܗܐ ܘܥܡܐ: ܡܢ ܩܕܡܬܐ ܡܢ ܫܡܝܐ. ܠܐ ܐܝܬܝ
ܡܢ ܚܝܘܬܐ ܀

12 ܒ ܡܛܠܗܕܐ ܘܥܠܗܕܐ ܐܢܐ ܦܘܠܘܣ ܕܠܐ ܢܗܘܐ ܘܠܐ ܒܝܢܐ: ܐܡܬܝܢ ܡܢܝܢ. ܘܐܢܐܠܝܢ
ܐܘܡܐ ܘܡܬܩܛܠ ܡܢ ܡܝܬܐ ܡܬܝܢ ܥܡܗܘܢ.

13 ܓ ܐܡܪܝܢ ܡܢ ܩܕܡܘܢ ܘܐܝܟܢܐ ܡܢ ܩܕܡܘܢ ܫܡܥܝܐ ܡܢ ܩܕܡܘܢ ܘܒܟܐ ܘܟܠܗ:
ܬܡܢ ܐܝܟܝܢ ܠܐ ܘܩܡܐ ܐܢܐ ܐܡܬܘܢ.

14 ܕ ܐܝܟܡܢܝܢ ܕܐܢ ܬܡܢ ܘܩܠܘܢ ܐܝܟܝ ܘܟܬܒܘ ܐܝܬܘܗܝ. ܘܐܡܪܝܢ ܕܠܐ ܡܬܩܛܠ
ܘܐܝܟܝܢ ܕܡܬܩܛܠܘܢ ܐܢܢ: ܕܡܢܟܐ ܘܡܬܩܛܠ ܗܘ ܘܐܠܗܐ ܐܢܐ ܬܠܝ.

15 ܗ ܗܐ ܐܝܬܝ ܐܢܐ ܕܟܬܒܐ. ܕܒܪܘܝܢ ܕܗܘ ܘܢܢ ܗܘܝܢ ܡܬܪܬܘܝܢ: ܘܠܐ ܢܢܩܠ
ܡܢܟܝ. ܗܢܘܢ ܢܗܘܢ ܢܗܝܠܐ.

16 ܘ ܘܒܟܬܒ ܐܢܢ ܠܐܝܘܐ ܘܡܠܝܢܐ ܕܚܝܐ ܡܝܬܐ ܀

17 ܙ ܡܛܠܗܕܐ ܘܥܕܝܐ ܐܢܐ ܦܘܠܘܣ ܕܐܢܐ ܘܒܥܐ ܡܠܐ ܕܐܝܬ ܡܢ ܐܝܡ
ܩܕܘܡܝܐ ܘܐܡܪ. ܗܘܐ.

18 ܙܙ ܘܗܘܘ ܕܢܩܝܐ ܡܢܩܝܐ ܗܘܐ ܕܐܝܬ. ܘܐܝܡܢܐ ܠܐ ܗܘܐ: ܡܢ ܘܗܘܘ ܕܢܬܢܛܐ
ܕܠܐ ܐܢܝܐ ܘܐܝܬ ܗܘܐ ܪܚܝܐ. ܗܘܢܐ ܕܢ ܗܘܐ.

19 ܙܛ ܘܗܘܐ ܡܝܡܝܐ ܕܚܝܐ ܕܡܝܡܪ ܡܢܘ: ܘܡܝܬܢܐ ܘܢܩܝܡܐ ܒܩܝ. ܗܘܝܢ
ܕܚܝܐ ܐܝܘܝܢ ܐܝܬ ܐܝܟܗ: ܡܢܝܠܐ ܟܗ ܡܗܐ ܘܡܢܗ ܘܡܢܝܐ
ܕܘܩܝܢ.

Chapter 16

1 Then I heard a loud voice from the temple saying to the seven angels: "Go and pour out the seven bowls of the wrath of God upon the earth."

2 Then the first went and poured out his bowl upon the earth, and there fell a grievous and painful boil upon the men who had the mark of the creature and who worshipped its image.

3 Then the second angel poured out his bowl in the sea, and the sea became[1] like a dead person, and every living being died in the sea.

4 Then the third angel poured out his bowl in the rivers and in the springs of water, and they became blood.

5 Then I heard the angel of the waters say: "You, he who is and was, even the pure one, are righteous, because you judged these,

6 because they shed the blood of prophets and of saints,[2] and you gave them blood to drink — they are deserving."[3]

7 Then I heard the altar saying: "Yes, O Lord God, ruler of all, your judgments are true and righteous."

8 Then the fourth angel poured out his bowl upon the sun, and it was given to it to scorch mankind with fire.[4]

9 And mankind was scorched with great heat, and they cursed the name of God, who has authority over these plagues, and did not repent by giving him praise.

10 Then the fifth angel poured out his bowl upon the throne of the creature, and its kingdom became dark, and they were gnawing their tongues from the pain,

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[1] 'and the sea became': the Greek reads: 'and it became blood'. The Syriac may reflect an inner-Syriac transmission error, where an original ܕܡܐ 'blood' was corrupted to ܝܡܐ 'sea', the difference being two graphically similar letters.

[2] 'of prophets and of saints': the Greek reads: 'of saints and of prophets'. Greek manuscripts 206 and 2017 (R. H. Charles), however, read with the Syriac.

[3] 'they are deserving': that is, they are deserving of the punishment they receive.

[4] 'with fire': *Manuscript Crawford Syriac 2* contains an error by homoioarkton, where the scribe skipped over ܒܢܘܪܐ ܘܐܢܫܐ ܐܬܚܪܟܘ 'with fire. And mankind was scorched' and picked up again with ܒܚܘܡܐ ܪܒܐ 'with great heat' of verse 9.

ܡܬܬܝܐܘܢ: ܐ.

1 ܗܘܝܢܐ ܡܠܬܐ ܕܝܠܝ ܐܢܐ ܫܠܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܚܝܐ ܕܗܘܐ ܥܡܗ ܒܪܝܬܐ ܕܥܠܡܐ ܕܠܐ ܣܦܝܩ.

2 ܕܐܝܟ ܕܡܫܬܠܚ ܐܒܐ ܠܒܢܝܗ ܕܠܐ ܣܦܝܩ. ܐܝܟܢܐ ܕܐܝܬܝܗ ܒܫܠܡܐ: ܕܠܐ ܢܫܬܠܚ ܒܝܡܝܗ ܕܫܘܠܛܢܐ ܘܒܫܘܒܚܐ ܕܡܪܝܡܐ.

3 ܗܘܝܢ ܕܐܝܬܝ ܐܒܐ ܠܒܢܝܗ ܕܝܠܝ: ܐܝܟܢܐ ܕܐܝܬܝ ܐܢܐ ܕܐܬܐ. ܗܘܝܢ ܕܢܬܐ ܕܐܬܐ ܕܝܠܝ ܕܝܠܝ.

4 ܗܘܝܢ ܕܐܝܬܝ ܐܒܐ ܠܒܢܝܗ ܕܐܬܪܘܬܐ ܕܒܝܬܢܐ ܘܒܝܬܐ. ܐܝܟܢܐ ܘܐܝܟ.

5 ܗܘܝܢ ܕܐܝܬܝ ܘܒܝܬܐ ܘܐܢܐ: ܡܢܐ ܕܐܝܬ ܠܝܬ ܐܝܟ ܡܢ ܡܠܐܟܐ ܕܐܠܗܐ ܕܐܝܬ ܒܗ: ܡܢܗܝܢ ܘܐܡܪ ܠܝܬ.

6 ܕܟܠܗ ܡܠܬܐ ܕܢܬܒܬܐ ܕܡܬܬܝܗ: ܕܡܠܬܐ ܕܒܝܬ ܕܐܠܗܐ ܕܚܝܐ. ܐܦ ܐܢܐ.

7 ܗܘܝܢ ܕܚܝܝܬܐ ܐܢܐ: ܐܝ ܡܢܝܢ ܐܝܬܝ ܠܝ: ܚܢܢܝ ܕܢܬܩܝܡ ܢܬܬܝܗ.

8 ܗܘܝܢ ܕܐܬܝܬܐ ܐܒܐ ܠܒܢܝܗ ܕܠܐ ܡܫܬܠܚ. ܕܐܝܟܢܐ ܕܐܝܬ ܒܗ ܢܫܡܐ ܕܚܝܢܬܐ ܕܥܠܡܐ.

9 ܕܐܝܟܢܐ ܕܢܬܬܠܚ ܒܫܘܠܛܢܐ ܕܐܠܗܐ: ܢܐܡܪ ܠܗ ܕܐܡܪ ܠܝ ܡܫܝܚܐ ܕܐܝܬ ܠܝ ܫܘܠܛܢܐ. ܗܠܝܢ ܐܝܬ ܕܡܫܬܠܚ ܠܗ ܐܡܬܝܢܐ.

10 ܗܘܝܢ ܕܢܫܡܥ ܐܒܐ ܠܒܢܝܗ ܕܠܐ ܡܕܡܗܪܢ ܢܫܬܝܐ: ܐܝܟܢܐ ܕܐܬܝܬ ܡܫܘܒܚܐ. ܐܡܟܡܝܢ ܗܘܝܢ ܕܡܬܬܝܢ ܡܢ ܡܠܐ.

Chapter 15

1 Then I saw another sign in heaven, great and astonishing, angels[1] having the seven last plagues, by which[2] the wrath of God is completed.

2 And I saw as it were a sea of glass mingled with fire and those who have come victorious from the creature and from its image and from the number of its name, who were standing above the sea of glass, and they had the harps of God,

3 and were singing the song of Moses, the servant of God, and the song of the Lamb, and saying: "Great and astonishing are your works, O Lord God, ruler of all, right and true are your works, O eternal King.

4 Who should not fear you, O Lord, and glorify your name, for you alone are pure? For all the nations shall come and worship before you, for you are upright."[3]

5 And after these things I looked, and the temple of the tent of the testimony was opened in heaven.

6 And the seven angels came forth from the temple, they who had the seven plagues, clothed with clean and bright linen and girded with a belt of gold on their loins.

7 And one of the four creatures gave the seven angels seven bowls filled with the wrath of God, who is alive forever and ever. Amen.

8 And the temple was filled with the smoke of the praise of God and with his power, and no one was able to enter the temple until the seven plagues of the seven angels were completed.

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[1] 'angels': the Greek reads: 'seven angels'.

[2] 'which': the feminine plural pronoun refers back to 'the plagues'.

[3] 'for you are upright': instead the Greek reads 'for your righteous acts have been manifested'.

ܡܙܡܘܪܐ: ܡܘ.

1 ܐܫܪܝܘܬܐ ܕܠܐ ܚܛܝܐ. ܕܙܝܠܐ ܒܐܪܚܐ ܕܡܪܝܐ. ܕܠܐ ܩܐܡܘ ܒܬܪܝܥܐ
ܕܚܛܝܐ ܕܝܬܝܒܐ: ܘܒܡܘܬܒܐ ܕܡܪܝܢܐ ܠܐ ܝܬܒܘ.

2 ܐܫܪܝܘܬܐ ܕܡܢ ܪܥܝܐ ܕܪܚܡܝܢܐ ܘܒܚܝܠܐ ܕܥܕܘܬܐ. ܕܡܫܬܘܕܥ ܒܗ ܫܡܝܐ
ܕܡܠܬܐ ܕܡܢ ܡܫܝܚܐ ܕܐܡܪܗ: ܘܐܡܪܝܢ ܠܬܠܝܡܐ ܕܡܢ ܪܥܝܐ ܕܪܚܡܝܢܐ: ܐܫܪܝܘܬܐ
ܕܡܪܝܐ ܡܠܟܘܬܗ ܕܠܥܠܡ ܘܠܥܠܡܝ ܥܠܡܝܐ.

3 ܐܡܪܬܝܢ ܠܡܪܝܐ ܒܥܡܗ ܕܚܝܐ ܘܠܥܠܡܝ: ܕܠܡܪܝܐ ܕܥܠܡܐ ܘܠܥܠܡܝ.
ܕܐܝܟܢܐ ܕܐܡܪܬܝ ܕܚܝܬܝ ܡܢܝ ܠܥܠܡ ܥܠܡܐ: ܫܠܝܡ ܐܢܐ ܕܚܝܬܝ
ܡܠܟܐ ܒܝܘܡܐ.

4 ܡܢ ܠܐ ܢܡܘܬ ܠܟܝ ܡܢܝ: ܐܢܬܬ ܠܥܠܡ. ܡܠܟܘܬܐ ܕܐܝܬ ܠܟ ܒܝܕ
ܫܡܝܐ. ܡܠܟܘܬܐ ܕܩܕܝܡ ܠܡܛܥܢܘܬܐ ܕܐܢܫܐ: ܡܠܟܘܬܐ ܕܐܝܬ
ܠܝܗ ❊

5 ܐܢܐ ܡܠܟ ܐܟܝܡ ܫܪܝܪ: ܕܐܝܬܝܡ ܐܡܪܐ ܕܐܡܪܐ ܕܡܫܝܚܐ:

6 ܐܡܪ ܡܪܝ ܠܡܪܝ ܕܐܡܪܐ ܕܐܡܪܐ. ܐܢܬ ܕܝܠܝ ܒܪܝ ܕܝܘܡܐ: ܩܪ
ܠܡܢܝܢ ܡܠܟܐ ܕܒܝܬ ܩܕܫܝ. ܕܐܡܪܝܢ ܠܐ ܫܪܝܪܐ ܐܢܐ ܕܝܠܕܬܟ.

7 ܐܫܪܐ ܢܐ ܐܪܥܐ ܫܪܝܪܐ ܕܡܬܩܝܡ ܕܡܪܝܐ: ܕܥܒܕ ܛܒܘܬܐ ܕܡܫܝܚܐ
ܕܡܪܝܐ ܕܠܥܠܡ ܘܠܥܠܡܝ ܫܡܐ ܕܢܢܟܪ ܢܩܡܢ ܐܢܐ.

8 ܕܐܝܟܢܐ ܕܐܡܪܐ ܢܐܡܪ ܠܡܪܝ ܕܐܡܪܐ: ܡܢ ܫܡܝܐ. ܡܢܝ ܕܝܬ
ܠܗ ܠܡܢܝܢ ܠܐܡܪܐ: ܕܝܬܐ ܕܡܬܩܝܡ ܕܥܒܕ ܡܬܩܝ ܕܡܪܝܐ ❊

18 Then another angel came forth from the altar, who had dominion over fire, and he cried with a loud voice to the one who had a sharp sickle: "Send forth your sharp sickle and harvest the clusters of the vineyard of the earth because its grapes have matured."

19 Then the angel thrust his sickle upon the earth and harvested the vineyard of the earth and cast (them) into the great winepress of the wrath of God.

20 And the winepress was trodden outside of the city, and blood went forth from the winepress unto the bridle of the horses, over a thousand and two-hundred stades.

18 ܐܝܬܝܗܘܢ ܕܠܐܠܗܐ ܒܟܠ ܡܕܡ ܕܥܒܕܘܗܝ ܠܗ ܠܐ ܡܫܬܘܠ. ܐܡܝܢ
ܕܐܠܗܐ ܕܝܠܗ ܗܘ ܕܡܫܬܘܠܐ ܡܢܝܢܘܬܐ: ܗܢܘ ܐܝܟ ܕܡܫܬܘܠܐ ܡܢܝܢܘܬܐ:
ܐܠܗܐ ܕܥܒܕܬܐ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܗܠܝܢ ܘܬܪܝܢ ܡܬܩܪܝܢ.

19 ܐܪܡܐ ܕܐܠܗܐ ܕܚܝܐ ܠܐ ܐܡܪܐ: ܐܠܗܐ ܕܥܒܕܘܗܝ ܘܐܡܪܐ: ܐܪܡܐ
ܕܡܕܡܪܢܐܝܬ ܙܒܢܐ ܒܫܡܝܐ ܘܐܪܥܐ.

20 ܐܝܬܝܗܘܢ ܕܡܕܡܪܢܐܝܬ ܙܒܢ ܗܘ ܕܒܝܬܐ: ܐܒܠܐ ܒܗܐ ܗܘ ܕܡܕܡܪܢܐܝܬ: ܕܒܗܐ
ܕܥܒܕܘܗܝ ܘܢܛܪܐ: ܠܐ ܐܝܟ ܐܠܗܐܝܢ ܐܚܪܢܐ.

9 And another angel, a third, followed them saying with a loud voice: "He who has worshipped the creature and its image and has borne its mark on his forehead,[1]

10 even he shall drink from the wine of the wrath of the Lord,[2] which is poured without dilution into the cup of his fury. And he shall be tormented by fire and sulfur before the holy angels and before the Lamb.

11 And the smoke of their torment shall ascend forever and ever. And they, those who worship the creature and its image, and he who bears the mark of its name, shall not have refreshment day or night."

12 Here is the perseverance of the saints, those who kept the commandments of God and the faith of Jesus.[3]

13 Then I heard a voice from heaven saying: "Write: 'Blessed are the dead that pass away in our Lord from henceforth'." Yes, the Spirit says, that they might rest from their labors.[4]

14 And[5] behold a white cloud, and on the cloud was sitting one like[6] a human, and he had on his head a crown of gold, and in his hand a sharp sickle.

15 And another angel came out of the temple and cried with a loud voice to the one sitting on the cloud: "Send forth your sickle and harvest, for the hour for harvesting has arrived."

16 So the one sitting on the cloud thrust his sickle upon the earth and the earth was harvested.

17 Then another angel came forth from the temple that is in heaven, and with him was a sharp sickle.

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[1] 'on his forehead': the Greek adds: 'or on his hand'. Compare Revelation 20:4 and 13:16.

[2] 'the Lord': the Greek reads 'God'.

[3] 'the faith of Jesus': the phrase means the faith in Jesus, the faith the object of which is Jesus.

[4] 'labors': the Greek adds: 'for their works follow after them'.

[5] 'And': the Greek reads: 'Then I looked and' (καὶ εἶδον) instead of 'And'. However, the Greek manuscript Sinaiticus also omits these words in agreement with the Syriac. See http://www.codexsinaiticus.org/ for the Greek manuscript Sinaiticus, quire 90, folio 6, verso, which contains the verse in question.

[6] 'like': the Syriac noun ܕܡܘܬܐ 'likeness' here functions as a preposition.

9 ܐܝܬܝܢܘܢ ܡܠܐܟܐ ܕܐܠܗܐ ܒܫܡܐ ܕܡܪܝܐ ܕܥܠܡܐ ܕܢܦܠܘ ܠܬܚܘܡܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܐܬܝܐ ܥܡܗ ܠܡܫܪܝܐ ܕܢܫܬܘܕܥ ܠܗ ܡܠܟܘܬ

Chapter 14

1 Then I saw and behold the Lamb was standing on Mount Zion, and with him one hundred and forty-four thousand, who had his name upon them and the name of his Father written upon their forehead.

2 Then I heard a sound from heaven, like the sound of many waters and like the sound of loud thunder. The sound that I heard was like the harpist who plucks on his harps.[1]

3 And they sang as it were a new song before the throne and before the four creatures and before the saints, and no one was able to learn the song except the hundred and forty-four thousand, purchased from the earth.

4 These are they who have not defiled themselves with women, for they are virgins. These are they which follow the Lamb everywhere that he goes. These have been purchased from among mankind, the firstfruits for God and for the Lamb,

5 in whose mouth was not found deception, for they are without blemish.

6 Then I saw another angel flying in the midst of the sky, and he had with him the everlasting message to announce unto the inhabitants of the earth, and unto every nation and peoples and tribes and tongue,[2]

7 saying with a loud voice: "Fear God and give him praise because the hour of his judgment has come. And worship the one who made the heavens and the earth and the sea and the springs of water."

8 And another, a second,[3] was following him and saying: "Babylon the great has fallen, has fallen, she who made all the nations drink from[4] the wrath of her fornication."

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[1] 'like the harpist who plucks on his harps': the Greek has plurals, reading: 'like the harpists who pluck on their harps'.

[2] 'and unto every nation and peoples and tribes and tongue': Greek: 'unto every nation and tribe and tongue and people'.

[3] 'second': many Greek manuscripts add: 'angel'.

[4] 'from': the Greek adds: 'the wine of'.

ܡܒܘܠܐ: ܒ.

1 ܐܡܪܝܢ ܗܘܐ ܐܡܪܐ ܡܢܐ ܕܠܐ ܢܗܘܐ ܒܪܝܬܐ: ܡܢܗܘ ܡܐܢܐ ܐܢܘܢܝܢ ܐܠܗܘܬܐ ܕܐܝܬ ܒܟܝܢܐ ܡܫܝܚܐ ܐܡܬܐ ܕܐܝܬ ܒܗ ܟܠܗ ܫܠܝܡܘܬܐ.

2 ܡܫܝܚܐ ܡܢܐ ܗܘ ܡܫܝܚܐ ܐܝܟ ܡܢܐ ܕܡܬܐ ܗܘܝܬܐ: ܐܝܟ ܡܢܐ ܕܒܪܝܬܐ ܐܬܐ. ܡܢܐ ܐܝܟܐ ܕܡܫܝܚܐ: ܐܝܟ ܕܡܝܢܐܘܬܐ ܕܡܫܝܚܘܬܐ.

3 ܐܡܪܝܢ ܐܝܟ ܕܐܡܬܐ ܫܪܝܐ ܗܘܝܢ ܩܕܝܫܐ: ܐܝܟ ܕܐܬܐ ܡܬܩܢ ܐܝܟ ܕܢܫܬܩܐ. ܗܢܐ ܕܐܝܟ ܕܡܫܝܚܐ ܕܡܫܝܚܐ. ܕܠܐ ܕ ܡܢܐ ܐܠܗܘܬܐ ܕܐܝܬ ܒܟܝܢܐ ܕܐܬܐ.

4 ܡܢܝ ܕܢܐ: ܐܝܟ ܕܝܢ ܕܢܩܠ ܠܐ ܕܢܫܬܘܢ. ܕܢܫܬܘܢ ܐܝܟ ܐܝܟܐ. ܡܢܝ ܕܢܩܘܡܘܢ ܠܐܡܬܐ ܩܠ ܩܢ ܕܢܐܡܪ. ܡܢܝ ܕܢܫܬܘܢ ܒܗ ܕܢܩܠ: ܕܡܩܝܠܐ ܠܐܝܟܐ ܡܠܐܡܬܐ.

5 ܕܒܩܘܡܬܐ ܠܐ ܕܡܬܝܐ ܕܟܝܠܐ. ܕܠܐ ܩܘܡ ܐܝܟ ܕܢܐ ❊

6 ܐܡܪܝܢ ܐܝܟܐ ܡܠܐܟܐ ܕܩܢܝ ܡܪܝܐ ܡܫܝܚܐ: ܐܝܟ ܕܐܝ ܡܢ ܡܠܟܘܬܐ ܕܫܡܝܐ ܕܟܢܝܢ. ܡܫܬܩܢܘܗ ܠܐ ܢܗܘܐ ܐܬܐ: ܡܢܐ ܕܠܐ ܡܢ ܡܠܟܘܬܐ ܡܫܬܘܢ ܡܢܐ:

7 ܡܫܬܩܢ ܡܠܐ ܐܬܐ: ܒܝܕܝ ܒܗ ܐܡܪܐ: ܡܪܝ ܡܢ ܡܫܝܚܐ. ܡܢܐ ܕܐܝ ܐܝܟ ܐܡܬܐ ܕܢܫܬܐ. ܐܡܝܢܘ ܡܝܬܝ ܡܫܝܚܐ ܐܢܬܐ ܡܢܐ ܡܫܬܘܬܐ ܕܢܩܬܐ.

8 ܐܡܝܢܐ ܕܐܬܐ ܡܫܝܚ ܗܘܐ ܡܪܝ: ܕܡܫܝܚ ܕܡܫܝܚ ܕܠܐ ܕܐܡܐ: ܐܝܟ ܕܢܩܘܡ ܕܢܫܬܘܢ. ܐܡܝܢ ܡܫܝܚܐ ܡܫܝܚܐ.

18 Here is wisdom. Now let the one in whom is discernment calculate the number of the creature, for it is the number of a man, six hundred, sixty-six.

18 ܐܘܬܐ ܕܡܫܝܚܐ ܡܫܚܐܠ. ܘܐܡܪ ܠܗ ܐܢܐ: ܡܫܚܬܘܢ ܠܡܫܝܚܐ ܘܡܬܩܪܝܢ.
ܡܫܝܚܐ ܗܘ ܕܢܦܠ ܒܝܕܝܢ. ܠܐܠܦܐ ܕܐܠܦܝܢ ܘܠܪܒܘܬܐ ܕܪܒܘܬܐ.

11 Then I saw another creature coming up from the earth, and it had two horns, and was like a lamb, but was speaking like a dragon.

12 And it will exercise[1] all the dominion of the first creature before it, and it will make[2] the earth and all that dwell in it to[3] worship the first creature, whose deadly wound had been healed.

13 And it will perform[4] great signs that it might make fire descend from heaven unto earth before people.

14 And it will lead astray[5] the inhabitants of the earth through the signs which were given it to perform before the creature, saying to those who dwell upon the earth to make an image for the creature that had a sword wound and revived.

15 And it was given to it to give breath to the image of the creature,[6] and to cause all who will not worship the image of the creature to be killed.

16 And it shall cause all the small and the great, the rich and the poor, the masters and the slaves that a mark should be given to them on their right hands[7] or on their forehead,

17 so that no one might buy or sell again except the one has the sign of the name of the creature or the number of its name upon him.

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[1] 'it will exercise': the Syriac reads the future tense ποιήσει 'it will exercise' with some Greek manscripts over against the present tense ποιεῖ 'it exercises'.

[2] 'it will make': the Syriac reads the future tense ποιήσει 'it will make' with some Greek manscripts over against the present tense ποιεῖ 'it makes'.

[3] 'to': the translator renders the ἵνα clause by a clause opening with *waw*.

[4] 'it will perform': the Syriac reads the future tense ποιήσει 'it will perform' with some Greek manscripts over against the present tense ποιεῖ 'it performs'.

[5] 'it will lead astray': the Syriac reads the future tense πλανήσει 'it will lead astray', unattested in any extant Greek manscript, over against the present tense πλανᾷ 'it leads astray'.

[6] 'creature': many Greek manuscripts add: 'that the image of the creature should even speak' (ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου). However, several Greek manuscripts (R. H. Charles) omit the phrase as does the Syriac. The Greek source text of the Syriac omitted this phrase by homoioarkton, the scribe skipping from the first τοῦ θηρίου (ܕܚܝܘܬܐ) (of three) to the second.

[7] 'hands': the Greek reads the singular 'hand'.

11 ܐ ܡܫܝܚܐ ܫܠܝܛܐ ܕܫܠܡܐ ܥܠ ܐܪܥܐ: ܡܛܠ ܗܘܐ ܠܗ ܠܡܐܬܝܐ ܡܬܪܥ.
ܡܘܕܥܐ ܠܐܡܝܢܐ. ܡܢܝܚܠܐ ܗܘܐ ܐܝܟ ܐܝܠܢܐ.

12 ܒ ܡܢܗܠܟܢܐ ܕܫܠܝܛܐ ܕܡܫܝܚܐ ܕܟܠܗ ܐܪܥܐ ܡܫܬܘܕܥ. ܡܐܪܝܟ ܠܐܪܥܐ
ܡܟܝܠܢܝܢ ܗܘܐ: ܡܬܚܙܝܢ ܠܫܠܝܛܐ ܕܡܫܝܚܐ ܘܐܝܬܝܗܘܢ ܫܠܝܛܐ
ܕܡܫܝܚܐ.

13 ܓ ܡܐܪܝܟ ܐܝܬܘܗܝ: ܐܡܪܢܐ ܕܢܗܘܐ ܐܪܥܐ ܕܡܬܬܝܗܒ ܥܠ ܡܠܟܐ ܠܐܘܪܝܬܐ
ܕܡܝܡ ܡܬܬܝܗܒ.

14 ܕ ܡܐܠܟܐ ܠܝܢܢܝܢ ܠܐ ܐܡܪ: ܡܛܝ ܐܝܬܘܗܝ ܕܐܬܬܘܡܝ ܠܗ ܡܠܟܘܬܐ
ܫܠܝܛܐ. ܡܛܠܡܢ ܠܝܢܢܝܢ ܠܐ ܐܡܪ: ܡܠܟܘܬܐ ܕܫܠܝܛܐ ܐܝܬܝ
ܕܐܝܠܐ ܠܗ ܡܫܝܚܐ ܕܫܢܬܐ ܡܝܬܐ.

15 ܗ ܘܐܡܪܘ ܠܗ ܕܐܠܗܐ ܕܡܝܬܐ ܕܫܠܝܛܐ: ܡܐܪܝܟ ܕܠܐ ܕܠܐ ܢܗܘܐ
ܠܗ ܕܪܚܡܐ ܕܫܠܝܛܐ. ܢܡܠܟܘܢ.

16 ܘ ܡܐܪܝܟ ܡܬܚܫܘܢ ܥܡܗܘܢ ܕܥܠܡܐ ܡܫܬܡܥܢܐ: ܡܬܡܐ ܡܢܬܝܐ:
ܕܢܟܡܘܢ ܠܗܘܢ ܕܡܘܡܐ ܕܠܐ ܐܬܝܡܘܢ ܕܡܫܝܚܐ. ܐܘ ܠܐ ܢܗܘܐ ܢܬܬܝܗܘܢ:

17 ܙ ܕܠܐ ܐܢܫ ܢܫܕܐ ܐܘ ܢܫܕܐ ܠܐܡܐ: ܐܠܐ ܐܡܐ ܕܐܝܠܐ ܡܫܬܘܕܥ ܕܡܘܡܐ ܕܡܫܝܚܐ
ܐܘ ܫܡܝܐ ܕܡܘܡܐ.

Chapter 13

1 And I saw a creature rising from the sea that had ten horns and seven heads and upon its horns ten crowns and upon its heads the name of blasphemy.

2 And the creature that I saw was like a leopard, and its feet like those of a bear, and its mouth like that of lions, and the dragon gave it his power and his throne and great dominion,

3 and one of its heads was as beaten to death, but its deadly wound was healed, and the whole earth marvelled after the creature.

4 And they worshipped the dragon that gave dominion to the creature, and they worshipped the creature saying: "Who is like this creature, and who is able to fight with it?"

5 And a mouth speaking great things and blasphemy was given to it, and dominion to function forty-two months was given to it.

6 And it opened its mouth to blaspheme before God, to blaspheme the Name[1] and the dwelling of those who dwell in heaven.[2]

7 And there was given to it to make war with the saints and to conquer them, and dominion was given to it over all tribes and peoples and tongues and nations.

8 And all the inhabitants of the earth, those who are not written in the book of life of the Lamb slain before the foundations of the world,[3] shall worship it.

9 Let whoever has ears hear.

10 The one who leads into captivity shall go into captivity, and the one who kills by the sword shall be killed by the sword. Here is the faith and perseverance[4] of the saints.

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[1] 'the Name': the Greek reads 'his name'.

[2] 'the dwelling of those who dwell in heaven': the Greek reads 'his dwelling, those who dwell in heaven'.

[3] 'the Lamb slain before the foundations of the world': the vicarious, sacrificial death of Jesus for the sins of the world was foreordained by God in his eternal counsels.

[4] 'faith and perseverance': the Greek reads the reverse order 'perseverance and faith'.

ܡܙܡܘܪܐ: ܟܐ.

1 ܠ ܡܫܝܚܐ ܕܕܘܝܕ ܡܙܡܘܪܐ ܕܒܢܝ ܩܪܚ ܐܝܠܬܐ ܕܫܚܪܐ ܩܕܡܝܬܐ.
ܐܡܪ ܩܕܡܝܗܘܢ ܕܫܡܝܐ ܒܐܝܬܝ. ܐܡܪ ܩܕܡܝܗܘܢ ܐܝܟܐ ܕܢܚܘܢܢ.

2 ܐܡܪܘܗܝ ܕܡܠܟܐ ܕܡܫܝܚܐ: ܕܩܡܘ ܡܠܟܐ ܕܐܪܥܐ. ܘܡܬܟܢܫܝܢ ܥܡܐ ܕܝܗܘܕܝܐ.
ܕܢܬܪܥܘܢ ܐܢܫܐ ܠܡܫܝܚܗ ܐܦܘܡܗ ܕܡܫܝܚܐ ܕܝܗܘܕ.

3 ܢܫܒܪܘ ܩܝܡܘܗܝ ܥܡ ܫܝܢܝܐ ܕܫܝܢܝܐ. ܢܫܬܒܘܢ ܕܡܢܗ ܥܠ ܡܫܝܚܗ.
ܡܢܬܪܚܝܢ ܩܠܗ ܥܠܝܢ ܒܠܚܘ ܡܫܝܚܐ.

4 ܕܝܬܒ ܒܫܡܝܐ ܢܚܟ ܡܪܝܐ ܠܡܫܚܩܐ. ܕܝܬܒ ܠܡܫܚܩܐ ܠܡܬܪܥܒ.
ܡܢܗ ܢܦܩܘ ܠܡܫܚܩܐ ܠܒܘ. ܐܡܪ ܩܪܝܒ ܠܡܬܪܥܒ ܠܗܘܢ.

5 ܐܒܐܫܬܐ ܕܗ ܩܡܘ ܒܡܬܪܥܐ ܕܡܬܒܥܐ ܕܡܪܝܐ. ܐܒܐܫܬܐ ܕܗ ܡܪܝܐ
ܠܡܬܪܥ ܡܬܡܐ ܕܥܠܡ ܐܒܝܢ.

6 ܐܡܪܝܢ ܩܡܘܗ ܕܡܪܝܢܩܘ ܝܡܐ ܕܝܗ. ܒܐܝܟܢܐ ܕܥܡܐ ܕܡܬܪܥܢܐ
ܒܐܡܬܐ ܒܥܢܐ ܕܥܡܐ.

7 ܐܒܐܫܬܐ ܕܗ ܠܡܬܪܥ ܢܒܐ ܥܡ ܡܒܪܟܐ. ܕܠܡܪܘ ܕܝܗ. ܐܒܐܫܬܐ ܕܗ
ܡܪܝܐ ܕܠܐ ܩܠܝܡ ܡܬܒܐ ܐܬܘܐ ܕܡܟܘܬܐ ܕܡܬܩܪܒܐ.

8 ܕܡܫܝܚܐ ܕܗ ܩܠܝܡ ܕܡܩܪܒܢ ܒܐܘܪܐ: ܗܘܐ ܕܡܟ ܒܠܐ ܡܠܐ ܡܬܒܥ ܕܒܐ
ܒܣܬܐ: ܗܘ ܒܐܪܥܐ ܡܠܐ ܝܡܐ ܕܐܘܪܡܐ ܒܪܚܡܐ.

9 ܡܢ ܒܐܝܬ ܕܗ ܐܘܬܐ ܕܥܡܪ.

10 ܡܢ ܒܚܡܐ ܡܪܝܢ: ܡܪܝܡ ܐܡܐ. ܐܝܟ ܒܚܢܢܐ ܡܠܟܐ: ܡܢܢܐ
ܕܥܠܡܐ. ܗܘܐ ܕܡ ܐܡܬܐ ܐܡܪܡܢܐ ܒܩܬܐ.

10 Then I heard a loud voice from heaven that said: "Behold there has come about the deliverance and the power, even the kingdom of our God,[1] for the Denouncer of our brothers, who was denouncing them night and day before our God, has been cast down."

11 And they overcame by the blood of the Lamb and by the word of his testimony, and they did not love their lives[2] unto death.

12 Therefore, rejoice, O heavens, and you that dwell in them. Woe to the earth and to the sea because the Accuser descends to them, he who has great wrath, knowing that he has little time.

13 And when the dragon saw that he was cast upon the earth, he pursued the woman who gave birth to the male.

14 And two wings of a great eagle were given to the woman that she might fly to the wilderness, to her place, to be nourished there a time, times, and a half of time from before the face of the serpent.

15 And the serpent spewed water like a river out of its mouth after the women that he might make her be carried away by the water.

16 And the earth helped the woman, and the earth opened its mouth and swallowed the river that the dragon had spewed from its mouth.

17 And the dragon became angry at the woman and came to make battle with the rest of her seed, those who keep the commandments of God and have the testimony of Jesus.

18 And I stood on the sand of the sea.

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[1] 'our God': the Greek adds 'and the authority of his Christ'.

[2] 'their lives': or 'themselves'.

10 ܐ ܐܬܚܙܝܘ ܡܠܐ ܕܟܠ ܡܢ ܚܛܝܐ ܕܐܬܝ. ܗܐ ܗܘܐ ܫܘܝܘܬܐ ܐܡܝܠܐ ܐܬܟܣܝܬܐ
ܕܐܠܗܐ: ܕܐܝܢܘܢ ܡܫܬܘܕܥܝܢ ܕܐܡܪܬ ܠܗ ܒܡܫܬܐ ܕܝܠܗ ܠܗܘܐ: ܟܠܗܝܢ ܕܐܡܬܝܠܗ
ܥܡܗ ܐܠܗܐ.

11 ܒ ܐܦܢܝ ܕܟܝܠܗ ܕܐܡܪܝܢ: ܐܝܟܡܐ ܡܫܟܚܝܢ ܒܫܘܫܢܝܐ. ܠܐ ܐܡܬܝܠ ܢܥܒܕܘܢ
ܚܝܐܬܐ ܠܡܫܝܚܐ.

12 ܓ ܡܫܟܚܐ ܗܘܐ ܡܫܝܚܐ ܕܐܝܬܝܗ ܐܡܝܢܐ ܕܐܠܗܐ ܚܝܐ. ܘܡ ܠܐܘܠܐ ܐܠܦܬܐ: ܟܠ
ܕܢܫܒܚ ܐܬܚܙܝܢܢܢ ܠܚܝܝܐ: ܕܐܡܪ ܠܗ ܡܫܝܚܐ ܕܐܝܬܝ: ܩܡ ܡܝܬ ܘܩܡܠ
ܐܝܬܐ ܐܡܪ ܠܗ.

13 ܕ ܐܦܝ ܡܐ ܐܢܫܐ ܕܐܝܢܘܢ ܠܐ ܐܘܠܐ: ܘܕܩ ܠܐܝܠܝܐ ܐܝܟ ܕܚܝܐ ܕܐܠܗܐ.

14 ܗ ܐܐܡܪܘܢ ܠܐܝܠܝܐ ܕܡܢ ܩܕܡ ܘܢܐܐ ܕܐܠܗ. ܘܐܦܢܝܢ ܠܡܘܠܐ ܠܝܠܝܐ:
ܠܡܢܐܘܡܘܬܗ ܐܡܪ ܠܢܝ ܠܢܝܢ ܐܦܠܝܐ ܠܢܝ: ܡܢ ܥܡ ܐܦܩܘܡ ܘܡܐ.

15 ܘ ܐܝܢܘܢ ܡܐ ܕܡܐ. ܠܐ ܐܝܠܝܐ ܡܢܐ ܐܝ ܢܗܘܐ: ܕܥܒܝܠܝ ܡܢܐ
ܢܚܝܝܐ.

16 ܙ ܐܢܝܐ ܐܘܠܐ ܠܐܝܠܝܐ: ܐܦܝܣܝ ܐܘܠܐ ܕܡܐ ܐܝܟܝܠܐ ܠܢܗܘܐ ܗܘ ܕܐܝܢܘܢ
ܐܢܫܐ ܡܢ ܕܡܐ.

17 ܚ ܐܦܝ ܐܢܫܐ ܠܐ ܐܝܠܝܐ: ܐܐܪܐ ܠܡܫܝܚ ܥܒܕܐ ܥܡ ܥܒܕܐ ܕܐܘܪܐ: ܗܘ
ܕܢܩܢܝ ܕܡܩܒܢܝܬܗ ܕܐܠܗܐ: ܐܝܟ ܠܐܠܗ ܡܗܝܐ ܕܡܫܝܚ.

18 ܛ ܐܡܪ ܠܐ ܡܠܐ ܕܐܡܪ.

Chapter 12

1 Then a great sign appeared in heaven, a woman wrapped in the sun, with[1] the moon under her feet and a crown of twelve stars on her head,

2 and pregnant and crying out and travailing, indeed suffering painfully, that she might give birth.

3 And another sign appeared in heaven, and behold a great fiery dragon which had seven heads and ten horns, and on its heads seven crowns.

4 And its tail dragged a third of the stars that were in the heavens and cast them upon the earth. And the dragon was standing before the woman who was about to give birth that it might eat her child after she should give birth.

5 And she bore a male child who would shepherd all the nations with a rod of iron,[2] and her son was snatched away to God and to his throne.

6 And the woman fled to the wilderness where she had a place prepared by God that they should nourish her a thousand, two-hundred, and sixty days.

7 And there was war in heaven: Michael and his angels were fighting with the dragon, and the dragon and his angels fought,

8 but they did not prevail, and no place was found for them in heaven.

9 And the great dragon, that primal serpent,[3] which is called the Accuser and the Adversary, that led the whole earth astray, was cast down. Now he was cast down upon the earth, and his angels were cast down with him.

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[1] 'with': the Syriac correlative clause is introduced by 'and', translated here by 'with'.

[2] 'shepherd … with a rod of iron': compare Psalm 2:9 and Revelation 2:27; 19:15.

[3] 'that primal serpent': the apposition 'the head' (ܪܺܐܫܳܐ) to 'the serpent' (ܚܘܝܳܐ) functions attributively and is here rendered 'primal' rather than 'chief' in view of the Greek adjective ὁ ἀρχαῖος 'the ancient' and the parallel in Revelation 20:2, where the Syriac translator rendered the identical Greek phrase as 'the ancient serpent' (ܚܘܝܳܐ ܥܰܬܺܝܩܳܐ).

ܡܙܡܘܪܐ: ܡܚ.

1 ܐܠܗܝ ܐܙܠܬ ܠܝܫܘܥܐ ܡܫܝܚܐ ܕܡܪܝܡ ܐܡܗ ܕܒܢܝܡܝܢܐ ܕܫܘܡܥܘܢ. ܐܝܟܡܐ ܢܚܟܝܢ ܠܝ ܡܠܟܐ ܕܫܠܡ ܒܝܪܘܫܠܡ. ܐܡܪܬ ܠܗ ܡܠܟܐ ܕܫܠܡ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠܡܐ ܗܢܐ.

2 ܡܛܠ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠܡܐ ܗܢܐ ܐܦ ܠܐ ܢܬܚܠܦ ܡܠܟܘܬܗ ܡܢ ܥܠܡܐ ܕܐܬܐ.

3 ܘܐܡܪ ܠܗ ܠܫܡܥܘܢ. ܡܐܢܘ ܐܢܬܘܢ ܕܡܬܝܡܪܝܢ ܕܐܢܐ ܡܙܕܪܩ ܠܟܘܢ ܠܡܫܬܠܚܘܬܐ. ܡܛܠ ܕܢܫܪܐ ܫܡܥܘܢ ܠܡܫܬܠܚܘܬܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠܡܐ ܗܢܐ.

4 ܘܐܦܠܓ ܠܝܘܡܐ ܕܫܒܬܐ ܡܫܬܠܚ ܒܟܪܡܐ. ܘܐܬܘ ܟܠܗܘܢ ܥܡܐ ܕܐܬܘ ܠܗ ܠܡܫܝܚܐ. ܡܐܢܘ ܡܢܘ ܗܘ ܕܝܢ ܕܢܫܪܐ ܒܫܡܐ. ܘܡܐ ܕܥܒܕܘ ܠܗ ܒܪܝܫܐ ܕܥܡܐ.

5 ܡܛܠ ܗܢܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܕܥܠܡܐ ܕܢܬܩܝܡ ܒܥܕܢܐ ܕܢܬܝܐ ܠܡܫܝܚܐ. ܐܠܐ ܕܢܬܐ ܕܢܐ ܐܢܐ ܡܕܡܐ ܕܡܕܡܐ ܡܬܩܝܡ.

6 ܐܝܟܡܐ ܕܢܥܒܕ ܕܫܘܒܚܐ: ܐܠܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܕܢܫܬܡܥ ܡܢ ܐܢܐ: ܕܢܫܬܘܦܚܘܢ ܡܬܩܝܡ ܐܢܬ ܡܠܟܐ ܕܫܠܡ ܕܥܠܡܐ.

7 ܕܐܡܪ ܠܝܗ ܫܡܥܘܢ. ܫܡܥܬܝܢ ܡܠܟܘܬܐ ܕܐܝܬ ܠܝ ܡܢ ܐܢܐ: ܡܐܢܘ ܡܠܟܘܬܐ ܐܝܬܝܗ.

8 ܠܐ ܐܡܪܬ. ܠܐ ܐܠܐ ܐܝܬ ܠܝ ܡܠܟܘܬܐ ܕܥܠܡܐ.

9 ܘܐܦܠܓ ܠܝ ܡܢ ܫܡܝܐ. ܠܐ ܐܢܐ ܕܐܝܬ ܠܝ ܡܠܟܘܬܐ ܕܥܠܡܐ ܗܢܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܕܥܠܡܐ ܗܢܐ ܐܦ ܠܐ ܢܬܚܠܦ ܡܠܟܘܬܗ ܡܢ ܥܠܡܐ ܕܐܬܐ.

18 And the nations became angry, but your wrath has come, and the time of the dead that they should be judged. And you shall give a reward to your servants the prophets and to the saints, even to those who love your name, to the small with the great, and you shall destroy those who destroyed the earth."

19 And the temple was opened in heaven, and the ark of his covenant was seen in the temple, and there were flashes of lightning and thunderclaps and voices[1] and an earthquake and large hail.

[1] 'voices': or 'sounds' or 'rumblings'.

18 ܗܘܢܕܐ ܕܝܗܘܕܝܐ. ܘܐܝܟ ܕܡܐܡܪܬܐ ܕܢܒܝܐ ܕܙܟܪܝܐ. ܘܐܝܟ ܕܐܡܪ
ܡܪܝܐ ܒܓܘܦܗ: ܗܘܐ ܕܡܫܬܠܚ ܒܡܨܪܝܢ. ܟܕܡܐܝܬܐ ܕܡ ܐܘܬܐ. ܘܐܡܪܬ ܠܐ
ܠܡܟܝܠ ܒܫܘܠܡܐ ܠܐܘܪܐ.

19 ܘܐܝܟ ܕܡܫܠܡ ܗܘܐ ܠܡܫܝܚܐ: ܘܐܝܟ ܕܡܫܬܠܚ ܒܡܨܪܝܢ ܒܝܕ ܡܠܐܟܐ ܕܡܪܝܐ ܗܘܐ
ܠܗܘܢ ܕܢܣܒܘܢ ܠܗ ܐܢܫܐ ܕܒܥܝܢܘܗܝ ܕܚܝܐ.

10 And the inhabitants of the earth shall be glad concerning them and shall rejoice, and they shall send gifts to one another because of the two prophets that tormented the inhabitants of the earth.[1]

11 And after three and a half days a living spirit from God entered into them, and they stood on their feet, and a spirit of life fell on them,[2] and great fear came on those that were watching them.

12 And they heard a loud voice from heaven saying to them: "Come up here." And they went up to heaven in a cloud, while their enemies gazed at them.

13 And at that hour there was a great earthquake, and one in ten of the city fell, and seven thousand names of men[3] were killed by the earthquake, and the rest were in fear, and gave praise to God who is in heaven.

14 Behold two woes have[4] gone and behold a third woe is coming quickly.

15 The the seventh angel sounded and there were loud voices in the heavens saying: "The kingdom of the world has become of our God[5] and of his Messiah, and he has begun reigning[6] forever and ever."

16 Then the twenty-four elders, who were sitting before God on their thrones, fell on their faces and worshipped God,

17 saying: "We thank you, O Lord God, ruler of all, who is and was, because you have assumed your great power and begun reigning.

---

[1] 'because of the two prophets that tormented the inhabitants of the earth': the Greek reads: 'because these two prophets tormented the inhabitants of the earth'.

[2] 'and a spirit of life fell on them': the Greek lacks this sentence.

[3] 'names of men': the Syriac mirrors the Greek ὀνόματα ἀνθρώπων 'names of men'.

[4] 'Behold two woes have': the Greek reads 'The second woe has'.

[5] 'God': the Greek reads 'Lord'. However, two Greek manuscripts, 2015 and 2020 (R. H. Charles), agree with the Syriac.

[6] 'he has begun reigning': Greek manuscripts attest both the future tense 'he will reign' (βασιλεύσει) and the present tense 'he reigns' or 'he has begun reigning' (βασιλεύει). Compare 1 Kings 15:1, where the Syriac suffix conjugation ܡܠܟܗ and the Greek present tense βασιλεύει both express inchoative aspect, 'he began reigning'.

10 ܡ ܐܚܝܢܘܬܐ ܕܐܝܠܐ ܫܪܝܐ ܒܟܠܗܘܢ ܐܬܪܘܬܐ. ܐܦܝܣܩܘܦܐ ܒܥܝܢܐ ܕܡܬܝܕܥܐ.
ܗܠܝܠܐ ܕܐܝܟ ܒܓܢܬܐ ܒܡܬܝܢܘܬܐ ܕܐܚܝܢܘܬܐ ܕܐܝܠܐ.

11 ܢ ܐܦܝ ܕܐܒܐ ܕܐܝܠܐ ܡܐܡܪܬܐ ܐܦܟܝܗ: ܕܐܡܪ ܫܡܝܐ ܗܝ ܐܝܟܐ ܕܟܝܠܐ ܕܐܦܐ.
ܐܦܐܢ ܕܠܐ ܩܝܟܢܐ. ܐܕܐܡܪ ܒܫܢܐ ܕܟܝܠܐ ܕܟܢܐ. ܐܕܫܝܠܐ ܕܐܝܠܐ
ܐܐܒܐ ܕܠܐ ܐܝܟܝ ܒܡܕܝ ܕܐܦܐ.

12 ܣ ܐܡܪܝܢ ܡܠܐ ܕܐܝܟ ܗܝ ܡܪܝܐ ܕܐܡܪ ܕܐܦܐ: ܡܢܐ ܕܒܐ. ܐܡܟܝܢ ܕܡܪܝܐ
ܕܒܢܐ. ܐܦܪܝܡ ܕܐܦܐ ܕܢܟܝܒܐ.

13 ܥ ܐܒܢܐ ܐܡ ܐܐܒ ܐܝܟ ܕܐܝܟ. ܐܢܬ ܗܝ ܕܡܢܐ ܕܐܡܪܝܢܐ ܒܟܝ ܐܝܐܦܟܝ
ܕܐܝܟ ܡܪܝܐ ܕܐܝ ܕܒܢܐ ܐܬܟܦܐ ܡܒܐ. ܐܦܡܢܐ ܐܐܐ ܕܒܫܝܠܐ ܐܬܝܒܐ
ܐܡܢܐ ܕܐܝܟ ܕܐܝܟ ܕܐܝ ܕܡܪܝܐ.

14 ܒ ܐ ܐܝܟ ܐ ܐܪܝ. ܐܐ ܐ ܕ ܕܐܝܟ ܐܝܐ ܗܝ.

15 ܣ ܐܡܠܐ ܕܡܒܐ ܕܟ: ܐܐܐ ܩܠܐ ܕܐܬܐ ܒܡܪܝܐ ܕܐܡܪ: ܐܐ ܡܟܦܐ
ܕܟܝܡ ܕܐܝܟ ܐܦܡܢܐ: ܐܕܡܟ ܕܟܝܟ ܕܟܡ.

16 ܣ ܐܡܢ ܐܕܐܬܐ ܡܢܬܐ ܐܝܟ ܕܐܝܡ ܐܝܟ ܕܐ ܡܐܡ ܕܠܐ ܡܬܩܦܐ:
ܒܟܝ ܕܠܐ ܐܩܬܐ ܐܡܟܝ ܐܝܟ ܕܐ

17 ܡ ܕܡܐ: ܡܬܝܢ ܕܝ ܡܢܐ ܐܝܟ ܐܡܪ ܕܠܐ. ܐܝܠܐ ܐ ܐ ܐ ܐ.
ܐܒܡܟ ܕܡܪܝ ܐܝ ܐܡܟ.

Chapter 11

1 Then a reed like a staff[1] was given to me, and the angel was standing and saying: "Rise and measure the temple of God and the altar and those that are worshipping in it.

2 But the court that is outside the temple leave out and do not measure it, because it has been given to the nations, and they shall trample the holy city forty-two months.

3 And I will allow my two witnesses to prophesy a thousand, two-hundred, and sixty days, wrapped with sackcloth."

4 These are the two olive trees and the two lampstands that stand before the Lord of all the earth.

5 And whoever seeks to harm them, fire shall come forth from their mouth and devour their enemies, and whoever wishes to harm them. In this manner it is necessary for them[2] to be killed.

6 And these have power to shut up the heavens that rain might not descend in the days of their prophecy, and they have power to turn water into blood and to smite the earth with all kinds of plagues as often as they want.

7 And when they have finished their testimony, the creature that ascends from the sea shall make war with them, and overcome them, and kill them.

8 And their corpses (shall lie) on the streets of the great city that is called spiritually Sodom[3] and Egypt, where their Lord was crucified.

9 And some of the peoples and tribes and tongues and nations shall see their corpses three days and a half, and they shall not allow their corpses to be put in tombs.

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[1] 'like a staff': the translator uses the noun ܐܝܟܢܐ like a preposition in combination with ܕ introducing a noun (here, the noun ܩܢܝܐ) to reflect the Greek ὅμοιος ῥάβδῳ.

[2] 'for them': the Syriac read the plural pronoun αὐτοὺς after δεῖ as in a few Greek witnesses as over against the singular αὐτὸν. The plural antecedent may refer to the prophets (see verse 7).

[3] 'Sodom': the prophet Isaiah calls the rulers of Jerusalem the rulers of Sodom because of their sin (Isaiah 1:10).

ܡܙܡܘܪܐ: ܡܐ.

1 ܐܝܟܡܐ ܕܠܐ ܡܫܬܐ ܒܥܙܬܐ ܒܚܝܠܐ. ܘܡܐܡܪ ܠܗܘܢ ܡܠܐܟܐ ܐܝܟܢܐ. ܡܢܘ ܕܡܚܝܠ
ܠܡܫܬܐ ܒܐܠܗܐ: ܕܠܡܚܝܠܬܐ ܕܠܐܠܗܐ ܒܫܡܝܐ ܗܘܐ.

2 ܡܛܝܢܝܐ ܒܚܝܠ ܗܘ ܡܫܬܐ: ܐܦ ܗܘ ܠܚܝܢ ܕܠܐ ܐܡܡܬܗ. ܗܠܝܢ
ܒܐܝܡܘܬܐ ܕܡܬܩܡܐ. ܘܠܡܚܝܢܐ ܡܙܡܝܢܐ ܒܦܘܡܐ ܬܬܝܠ ܐܘܡܬܐ ܕܐܒܝ.

3 ܐܝܟܐ ܕܐܬܒܐ ܫܬܘܬܐ ܕܡܫܝܚܘܬܗ: ܢܬܩܡ ܐܝܟܐ ܕܡܠܐܟܐ ܕܒ
ܡܠܟܘܬܐ ܫܩܠ.

4 ܗܝܟܡܐ ܐܢܐ ܐܡܪ ܠܟܘܢ ܕܐܬܝܐ ܕܡܫܝܚܐ ܒܫܡܝ ܗܢܐ ܒܥܠܡܐ ܐܬܐ ܡܢܟܘܢ.

5 ܘܡܢ ܒܥܠܡܐ ܒܪܘܚ ܐܢܐ: ܢܒܥܠ ܬܪܥܐ ܡܢ ܥܡܡܐ ܗܐܝܠܐ ܕܡܬܟܒܫܝܢ.
ܠܐܡܐ ܒܪܝܚܐ ܒܪܘܚ ܐܢܐ: ܗܘܝ ܡܬܝܒ ܥܡܐ ܕܡܫܝܚܐ.

6 ܘܗܝܟܡܐ ܐܝܟ ܥܡܐ ܥܡܠܐ ܒܛܝܒܘܬܐ: ܘܠܐ ܢܫܒܚ ܗܠܝܢ ܕܢܬܩܝܡܘ
ܒܟܢܝܫܬܐ. ܐܝܟ ܥܡܐ ܥܡܠܐ ܒܪܘܚܐ ܡܢܐ ܕܝܠܗ. ܕܒܢܝܢܐ ܠܐܢܐ
ܕܥܠ ܡܢܬܐ ܡܗܐ ܒܪܟܐ.

7 ܘܗܐ ܒܥܡܠܐ ܗܘܝܐܝܐ: ܫܦܝܐ ܒܗܐ ܗܘ ܡܐ ܐܝܟܝ ܕܥܡܐ ܡܙܐ.
ܐܝܬܐ ܐܢܐ ܐܝܠܐ ܐܢܐ.

8 ܕܩܟܝܐ ܕܠܐ ܥܩܬܐ ܒܥܝܢܐ ܕܐܝܠ. ܐܝܟ ܒܗܝܡܢܐ ܕܡܫܝܚܐ ܫܝܡ
ܡܪܝܡ: ܐܡܐ ܒܗܢܐ ܐܝܠܐ.

9 ܡܢܝ ܗܘ ܐܬܐ ܡܥܬܝܐ ܡܟܝܬܐ ܡܬܩܝܡ ܕܩܟܝܐ ܕܐܝܠܐ ܫܡܝܢ
ܒܩܠܗ. ܡܕܩܟܝܐ ܠܐ ܢܥܡܘܢ ܕܡܗܝܡܢܘܬܐ ܕܥܠܡܐ.

10 So I took the little book from the hand of the angel and ate it, and there was in my mouth like sweet honey, but when I had eaten it, my belly became bitter.

11 Then he said to me: "Time[1] is given to you again to prophecy concerning many nations and peoples and tongues and kings."

[1] 'Time': the Syriac translator added the expressed subject 'time' (ܙܒܢܐ) after rendering the Greek δεῖ as ܡܬܩܝܡ, his standard translation of δεῖ (Revelation 1:1; 4:1; 11:5; 17:10; 20:3; 22:6).

10 ܘ ܐܬܚܙܝܘܢܝ ܟܝܢܐ ܕܐܢܫܐ ܘܡܠܐܟܐ ܕܐܠܗܐ. ܗܘܝܘ ܕܝܢܐ ܕܚܕܝܢ ܐܢܫ
ܢܚܝܐ ܡܫܝܚܐ. ܐܦܝ ܐܠܗܐ ܡܢܝܐ ܫܡܝܗ.

11 ܐ ܕܐܝܟ ܟܝܢ. ܡܢܝܢ ܗܘܝܬ ܐܢܬ ܪܝܫܐ ܕܚܝܝܬܐ ܠܐ ܫܩܝܠܐ ܕܐܦܝܐ
ܐܠܗܘܬܐ ܐܦܬܚܐ ܡܫܝܚܐ.

Chapter 10

1 Then I saw another angel that descended from heaven, wrapped with a cloud and a rainbow[1] on his head, and his appearance was like the sun, and his feet were like pillars of fire.

2 And he had in his hand a little opened book, and he placed his right foot on the sea and (his) left on the land.

3 Then he shouted with a loud voice like a lion that roars, and when he shouted, the seven thunders spoke with their voices.

4 And when the seven thunders spoke, I was prepared to write, but I heard a voice from the seventh heaven saying: "Seal that which the seven thunders spoke and do not write it down."

5 Then the angel that I saw standing on the sea and on the dry land raised his hand[2] to heaven

6 and swore by the one who lives forever and ever, the one who created heaven and what is in it and the earth and what is in it, that time should be no more.

7 But in the days of the seventh angel, when he is about to cry out, the mystery of God will have been completed, that which he announced to his servants the prophets.[3]

8 Then I heard the voice from heaven again speaking with me and saying: "Go, take the little book that is in the hand of the angel standing on the earth and on the sea."

9 So I went to the angel, telling him to give me the little book. Then he said to me: "Take and eat it. And it shall make your belly bitter for you, but in your mouth it shall be as honey."

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[1] 'a rainbow': lit. 'a bow of the sky'.

[2] 'his hand': the Greek reads 'his right hand'.

[3] 'his servants the prophets': compare the expression 'my servants the prophets' in the Old Testament (2 Kings 9:7; 17:13; Jeremiah 7:25; 26:5; 29:19; 35:15; 44:4; Ezekiel 38:17; Zechariah 1:6).

ܡܙܡܘܪܐ: ܡܕ.

1 ܐ ܡܪܝܐ ܐܝܬܝܗ ܡܠܟܘܬܐ ܘܫܘܒܚܐ ܕܝܠܗ ܡܢ ܥܡܡܐ ܕܥܠܡܐ ܕܝܢܐ. ܡܫܝܚܐ ܘܥܡܡܐ
ܠܐ ܢܫܬܘܢ. ܡܬܩܝܡܝܢ ܐܢܘܢ ܡܫܝܚܐ: ܡܬܚܕܝܢ ܐܢܘܢ ܠܡܫܬܩܠܘܬܗܘܢ ܘܢܬܪܘܢ.

2 ܒ ܢܬܪܘܢ ܠܡܫܝܚܐ ܡܠܟܐ ܕܝܫܪܝܠ ܕܢܫܬܘܕܥ ܘܢܬܡܠܠܘܢ ܠܠܐ ܡܠܬܐ:
ܘܢܫܬܘܕܥܘܢ ܥܡ ܠܠܐ ܐܠܗܐ.

3 ܓ ܢܫܒܪ ܠܡܠܟܐ ܢܫܬܐ ܐܢܘܢ ܘܢܫܒܪ ܠܥܠܡܐ ܕܢܬܚܢܢ
ܠܡܠܟܘܬܗܘܢ.

4 ܕ ܡܬܒ ܡܠܟܐ ܕܥܠܡܐ: ܡܢܝܢ ܕܫܘܠܛܢܐ ܕܫܡܝܐ. ܡܫܝܚܐ ܡܠܟܐ ܡܢ
ܥܡܡܐ ܘܥܠܡܐ ܢܫܬܐ: ܫܠܝܡ ܗܘ ܡܐ ܘܡܠܟܐ ܕܥܠܡܐ ܢܫܬܐ ܠܐ
ܐܬܚܒܠܘܢ.

5 ܗ ܡܠܟܐ ܗܘ ܕܡܪܝܐ ܘܡܐܡܪ ܠܠܐ ܡܠܬܐ ܡܢܐ ܠܥܡܐ: ܕܐܢܘܢ ܐܝܬܘ ܠܥܡܡܐ.

6 ܘ ܢܡܠܬܐ ܕܗܘ ܘܫܪ ܠܠܠܠܐ ܠܠܠܐ. ܗܘ ܕܐܡܪ ܠܥܡܡܐ ܕܢܚܕܐ: ܐܠܗܐ ܕܢܚܕܐ:
ܘܐܝܟ ܕܐܬܐ ܐܢܐ ܠܐ ܡܫܬܐ.

7 ܙ ܐܠܐ ܡܢܬܩܝܢܐ ܘܡܠܟܐ ܘܥܡܐ: ܡܐ ܕܥܒܝܪ ܠܥܡܪܠܐ: ܡܫܝܚܐ ܠܐܢܝ
ܕܐܠܗܐ: ܗܘ ܘܢܫܒܪ ܠܠܠܠܐ ܒܟܬܐ.

8 ܚ ܡܐܠܐ ܡܫܝܚܐ ܡܢ ܥܡܡܐ ܐܝܟ ܕܥܡܝ ܐܠܗܐ. ܐܠܐ ܡܝܟ
ܠܠܠܠܐ ܘܟܝܪܐ ܘܡܠܟܐ ܘܡܐܡܪ ܠܠܠܐ ܐܠܗܐ ܡܢܐ ܠܥܡܐ:

9 ܛ ܐܢܬܝܗ ܠܠܐ ܡܠܟܐ ܕܒ ܐܡܪ ܐܢܐ ܠܗ ܠܡܫܝܚܐ ܠܠ ܠܠܠܠܐ. ܐܡܪ:
ܠܠ ܡܝܟ ܐܢܬܘܠܘܢ ܡܢܢ ܠܢ ܢܢܡܘ. ܐܠܐ ܕܢܩܡܘ ܢܡܐ ܐܢܘ ܐܢܬܐ.

21 Nor did they repent from their murders nor from their sorceries nor from their fornication.[1]

[1] 'fornication': the Greek adds a fourth category: 'nor from their thefts'. The third century Greek manuscript p^{47} agrees with the Syriac.

21 ܘܠܐ ܐܝܟ ܕܐܢܫܐ ܕܡܬܚܙܝܢ ܕܡܢܗ ܘܡܢ ܕܡܫܬܡܥܝܢ ܘܡܢ ܕܡܬܝܡܪܝܢ ܀

17 And so I saw the horses in the vision, and those that were sitting on them had a breastplate of fire and carbuncle,[1] of sulfur,[2] and the heads of their horses were like the heads of lions, and from their mouth[3] came forth fire and sulfur and smoke.[4]

18 And by these three blows were a third of mankind killed, even by the fire and by the sulfur and by the smoke[5] which was going forth from their mouth.[6]

19 For the power of the horses is in their mouth and also in their tails.[7]

20 And the rest of mankind which were not killed by these blows did not even repent from the work of their hands, that they should not worship demons and idols of gold and of silver and of brass and of wood and of stone, which are not able to see or to hear or to walk.

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[1] 'carbuncle': the word ܩܰܪܟܶܕܳܢܳܐ means 'Carthaginian stone', 'carbuncle' (so R. Payne Smith, *Thesaurus Syriacus*, 3746: *lapis Carchedonius*, *carbunculus*). Both Sokoloff (*A Syriac Lexicon*, 1411) and J. Payne Smith (*A Compendious Syriac Dictionary*, 519) are wrong in defining it as 'chalcedony', that is, as Chalcedonian stone. The Syriac word derives from Greek, where Καρχηδών (Syriac ܩܰܪܟܶܕܳܢܳܐ) means Carthage in North Africa, not Chalcedon in Asia Minor (see, for example, LXX Isaiah 23:1; Theophilus of Antioch 3.22; Eusebius, *Ecclesiastical History*, 7.3.1; Philo, *Quod Deus immutabilis sit*, 174; Josephus, *Antiquities of the Jews*, 12.414, and *Against Apion,* 1.108). See also Jan Joosten, "Χαλκηδών (Ap 21,19)" *Revue d'Histoire et de Philosophie Religieuses* 79 (1999), 135–143. Carbuncle describes any bright red gem, so that one could render it as 'red garnet' or as 'ruby'. See also Revelation 21:19.

[2] 'of fire and carbuncle, of sulfur': these words may describe the colors of the breastplate and so be rendered 'of fiery red and carbuncle red, of sulfuric yellow'. The Greek makes all three descriptives of equal syntactic rank, joining them by 'and': ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις 'having fiery red and hyacinth-colored and yellowish breastplates'.

[3] 'mouth': the Syriac reads the singular with Greek manuscript 35 (R. H. Charles) against the plural 'mouths' found in the majority of Greek manuscripts. The Syriac reading may be due to the translator and not his Greek prototext.

[4] 'fire and sulfur and smoke': the Greek has a different word order: 'fire and smoke and sulfur' (see also verse 18).

[5] 'by the fire and by the sulfur and by the smoke': the Greek has a different word order: 'by the fire and by the sulfur and by the smoke' (see also verse 17).

[6] 'mouth': the Syriac reads the singular with some Greek manuscripts (R. H. Charles), while most Greek text witnesses read the plural. This reading may be due to translation technique rather than the alternative Greek text.

[7] 'tails': the Greek adds: 'for their tails are like serpents, having heads and by them they inflict injury'.

17 ܡ ܘܐܡܪܘ ܠܗܘܢ ܬܪܝܗܘܢ. ܘܟܕܡܬܝܢ ܟܬܝܒܐ ܕܐܢܬܘܢ ܡܫܬܘܕܥܝܢ.
ܘܡܢܝܢܘ ܕܡܬܚܙܝܢ. ܘܡܬܡܢܝܢ ܕܬܪܥܐ: ܐܢܐ ܡܬܡܢܝܢ ܕܐܬܘܬܐ. ܘܠܐ
ܦܠܚܘܢ ܒܥܠܐ ܕܢܘܢ ܘܡܚܙܝܢ. ܡܐܢܘܢ.

18 ܣ ܘܠܐ ܐܝܟ ܡܠܟܐ ܡܫܬܘܕܥ ܠܐܝܠܝܢܘܢ ܐܦܝܟܘܬܐ ܕܥܬܝܕܐ. ܘܠܐ ܢܘܢ ܘܠܐ
ܡܚܙܝܢ ܘܠܐ ܢܐܡܪ ܒܡܕܡ ܠܐ ܦܠܚܘܢ.

19 ܥ ܠܟܝܠܐ ܕܦܠܚܘܢ ܕܥܒܕܘܢ ܗܘ ܕܥܒܝܕܘܢ.

20 ܪ ܘܡܢܝܢ ܕܥܬܝܕܐ ܕܠܐ ܐܝܠܝܢܘܢ ܕܡܫܬܘܕܥ ܐܝܟ: ܘܠܐ ܐܡܪ ܠܐ ܕܐܡܪ:
ܕܠܐ ܢܫܬܘܕܥ ܕܥܬܝܕ ܘܟܬܝܒܝܢ ܕܢܬܝܐ ܘܢܫܡܥ ܘܢܚܙܐ ܘܢܡܠܠ:
ܐܝܟ ܕܠܐ ܕܡܫܬܘܕܥ ܘܠܐ ܕܡܫܡܥ ܡܢܝ. ܗܘ ܟܬܝܒܐ ܕܐܝܠܝܢ.

11 and there is a king over them, the angel of the abyss, whose name in Hebrew is 'Abadu' and in Aramaic[1] he has the name 'Destroyer'.

12 One woe has come. Behold two woes are still coming.

13 After these things the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 saying to the sixth angel which had the trumpet: "Loose the angels that are bound at the great river Euphrates."

15 So the four angels were loosed, that were prepared for an hour, and a day, and a month, and a year, to kill a third of mankind.

16 Now the number of their armies of horsemen were two myriads of myriads[2] — I heard their number.

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[1] 'in Aramaic': Syriac 'in Aramaic' (ܐܪܡܝܐܝܬܐ) translates Greek 'in Greek' (Ἑλληνικῇ). Elsewhere in the Syriac New Testament, 'Aramean' (ܐܪܡܝܐ) often translates 'Greek' (Ἕλλην), especially in contrast to 'Jew' (Acts 16:1, 3; 19:10, 17; 20:21; 21:28; Romans 1:16; 2:9–10; 3:9; 10:12; 1 Corinthians 1:22, 24; 10:32; 12:13; Galatians 2:3; 3:28; Colossians 3:11).

[2] 'two myriads of myriads': equivalent to 'two ten thousands times ten thousand', which is equivalent to 'two hundred thousand'.

11 ܠ ܐܝܟܢܐ ܕܟܬܘܒܝܢ ܡܕܝܢܬܐ ܕܐܠܗܐ ܘܐܝܟܢܐ ܕܟܬܝܒܝܢ. ܐܝܟܢܐ
ܕܡܕܝܢܬܐ ܕܠܐ ܐܝܟ ܡܢܢܐ.

12 ܡ ܡܢ ܫܘܝܐ ܕܐܡܪ: ܗܐ ܐܬܐ ܐܝܟ ܓܢܒܐ ܡܢ

13 ܢ ܟܕܐܝ ܡܠܟܐ ܡܠܐܝܐ ܘܡܢܐ ܪܟܒ. ܘܡܫܬܟܚ ܡܠܐ ܫܘ: ܡܢ ܐܝܟܐ ܡܬܢܝܢ
ܘܡܚܝܢܐ ܘܘܐܝܐ ܘܡܝܡ ܐܟܠܐ.

14 ܒ ܘܐܡܪ ܠܡܠܐܝܐ ܕܡܫܝܚܐ ܘܐܝܟ ܠܐ ܡܫܟܚܘܢ: ܡܢ ܠܐܘܪܐ ܡܠܐܝܐ ܘܐܡܪܢܝ
ܠܠܐ ܢܗܘܢ ܘܠܐ ܚܝܐ.

15 ܗ ܗܐܡܪܘܗ ܐܘܪܐ ܡܠܐܝܐ ܐܝܟܢ ܘܡܫܬܝܢ ܠܡܠܟܐ ܕܠܡܢܫܐ
ܕܠܥܠܡܐ: ܘܢܡܠܟܘܢ ܐܡܠܟܐ ܘܢܬܢܘܢ.

16 ܘ ܡܫܝܚܐ ܘܡܬܟܪܝܐ ܘܥܢܝܐ: ܐܬܝܐ ܘܠܐ ܘܠܐ ܡܫܝܚܐ ܡܫܝܚܐ.

Chapter 9

1 Then the fifth[1] sounded, and I saw a star that fell from heaven unto earth, and the key of the pits of the abyss was given to it.

2 And[2] smoke ascended from the pits like the smoke of a great furnace that is blazing,[3] and the sun and the air were darkened by the smoke of the pits.

3 Then locusts went forth from the smoke over the earth, and the dominion that the scorpions of the earth have was given to them.

4 And it was said to them that they should not harm the grass of the earth nor any green plant nor a tree, but only people who do not have the seal of God on their foreheads.

5 And it was given to them that they should not kill them but torment them for five months, and their torment was like the torment of a scorpion when it falls on a person.

6 And in those days people shall seek death but not find it, and shall desire to die, but death shall flee from them.

7 And the likeness of the locusts was as the likeness of horses prepared for battle; and upon their heads was as it were a crown of the likeness of gold, and their faces like human faces.

8 Moreover, they had hair like women's hair, and their teeth were like those of lions.

9 Further, they had a breastplate like an iron breastplate, and the sound of their wings was like the sound of chariots of many horses galloping to battle.

10 And they had tails as the likeness of a scorpion, and there were stingers in their tails, and they had authority to harm mankind for five months.

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[1] 'the fifth': the Greek reads 'the fifth angel'.

[2] 'And': the Syriac follows the omission of the Greek καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου 'and he opened the shaft of the abyss' found in its prototext as evidenced in some Greek manuscripts, missing due to homoioarkton, where a Greek scribe hopped from the first τῆς ἀβύσσου (verse 1) to the second τῆς ἀβύσσου (verse 2) and continued copying.

[3] 'is blazing': the Syriac reads the Greek plus καιομένης. The Greek plus may have been influenced by 'the burning fiery furnace' of Daniel 3.

ܡܙܡܘܪܐ ܟܐ.

1 ܐܝܡܬܐ ܕܠܐܘܝܕ: ܡܪܝܐ ܡܫܝܚܐ ܐܡܪ ܠܡܪܝܢܝ ܠܡܪܝܢܝ ܐܬܝܬܝ: ܥܠܝܬܐ
ܠܝܡܝܢܝ ܥܕܡܐ ܕܪܓܠܝܐ ܕܪܓܠܝܐ.

2 ܡܢܘܢ ܕܝܢܐ ܕܝܢ ܡܠܟܐ: ܐܡܪ ܠܝܢܐ ܕܝܢܐ ܕܐܬܝ ܒܝܡܝܢܝ. ܡܢܘ ܕܝܢܐ
ܕܐܝܟ ܕܝܢ ܠܝܢܐ ܕܡܠܟܐ.

3 ܡܢܘ ܠܝܢܐ ܕܥܡܝ ܡܫܬܠܐ ܠܡܪܝܢܝ: ܥܠܝܬܐ ܠܘܬ ܡܠܟܐ ܕܡܫܝܚܐ
ܕܡܫܬܠܛܐ ܕܐܝܟܢܐ.

4 ܥܠܝܬܐ ܠܘܬ ܡܠܟܐ ܕܐܝܟ ܕܡܫܝܚܐ ܕܐܝܟܢܐ. ܡܠܟܐ ܕܥܠܡܐ ܕܐܝܟ ܕܠܐ ܡܬܟܠܝܢ.
ܐܠܐ ܕܝ ܡܫܬܡܥܝܢ ܡܢܝ ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܥܠܡܐ ܕܡܫܬܡܥܝܢ.

5 ܥܠܝܬܐ ܕܡܠܟܐ ܕܥܠܡܐ ܠܐ ܡܫܬܡܥ ܡܢܝ. ܐܠܐ ܡܫܬܡܥ ܡܢܝ ܡܠܬܐ. ܐܝܬܝ ܠܝ ܡܠܟܐ
ܕܐܝܟ ܕܝܢܐ ܕܡܫܝܚܐ ܕܐܝܟ ܕܐܝܟ ܕܐܝܟ ܕܐܝܟ.

6 ܡܫܬܡܥܝܢ ܕܐܝܟ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܐܝܟ ܕܡܫܝܚܐ. ܡܢܝ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ: ܡܢܝ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ.

7 ܡܢܘ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ. ܡܢܝ ܕܡܫܝܚܐ ܕܡܫܝܚ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚ. ܡܢܝ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ.

8 ܡܢܘ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ. ܡܢܝ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ.

9 ܡܢܘ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ. ܡܢܘ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ
ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ.

10 ܡܢܘ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ. ܡܢܘ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ
ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ.

10 Then the third[1] sounded, and a great star burning like a flame fell from heaven and fell upon a third of the rivers and upon the springs of water.

11 And the name of the star is called Wormwood, and a third of the waters became like wormwood and a multitude of humans died because the waters had been made bitter.

12 Then the fourth[2] sounded, and a third of the sun was smitten, and a third of the moon, and a third of the stars, so a third of them were darkened, and the day did not show its third, and the night likewise.

13 Then I heard an eagle flying in the sky, saying[3]: "Woe, woe, woe, to the inhabitants of the earth from the sound of the trumpets of the three angels which are about to sound!"

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[1] 'the third': the Greek reads 'the third angel'.

[2] 'the fourth': the Greek reads 'the fourth angel'.

[3] 'saying': the Greek adds: 'with a loud voice'.

10 ܝ ܘܐܝܟܢܐ ܕܟܡ: ܐܢܫܐ ܡܢ ܡܫܝܚܐ ܕܥܒܕܬܐ ܕܢܚܐ ܘܢܦܠ ܠܒܝܬ ܡܫܝܚܐ.
ܐܢܫܐ ܕܠܐ ܢܐܡܢܐ ܘܢܫܬܘܕܥܢܐ ܡܕܠܐ ܕܢܬܢܐ ܘܥܬܢܐ:

11 ܝܐ ܐܡܪܬܐ ܘܥܒܕܬܐ ܕܡܫܝܚܐ: ܐܦܣܝܢܐ. ܐܝܟܐ ܐܝܟܢܐ ܘܥܬܢܐ ܠܒܝܬ
ܐܦܣܝܢܐ. ܡܫܘܫܐ ܕܥܬܝܕܐ ܡܫܝܚܐ. ܡܢܐ ܕܢܬܝܗܒܘܢ ܥܬܢܐ:

12 ܒ ܘܐܝܟܢܐ ܕܟܡ: ܐܡܪܬܐ ܢܐܡܪܬܐ ܘܡܫܬܐ ܡܢܐܡܪܬܐ ܘܫܪܝܐ ܡܢܐܡܪܬܐ
ܘܥܒܕܬܐ. ܐܣܬܝܢ ܢܐܡܪܬܐ. ܡܢܐ ܠܐ ܢܫܐ ܢܐܡܪܬܐ. ܡܟܡܐ ܐܝܟܢܐ.

13 ܓ ܡܫܬܬܐ ܕܬܬܐ ܢܝ ܘܦܢܝ ܕܡܫܝܚܐ ܘܐܡܪ: ܐܢ ܐܢ ܐܢ ܕܢܦܫܘܢ ܘܐܝܟܢܐ
ܡܢ ܥܠܐ ܘܡܫܒܚܘܢ ܘܐܝܟܢܐ ܡܠܐܟܬܐ ܘܡܫܡܝܢ ܕܡܫܡܫܢܐ:

Chapter 8

1 And when he opened the seventh seal there was silence in heaven about half an hour.

2 Then I saw seven angels that were standing before God, to whom seven trumpets had been given.

3 Then another angel came and stood beside the altar and he had a censer made of gold. And many spices were given[1] to him which he should offer with the prayers of all the saints upon the altar that was before the throne.

4 And the smoke of the spices ascended with the prayers of the saints from the hand of the angel before God.

5 And the angel took the censer and filled it with fire from upon the altar and cast (it) upon the earth, and there were thunderclaps and sounds and flashes of lightning and an earthquake.

6 And the seven angels, with which were the seven trumpets, prepared themselves[2] to sound.

7 Then the first one sounded, and there was hail and fire mingled with water[3], and they were cast upon the earth, and a third of the earth was burned up, and a third of the trees was burned up, and all the grass of the earth was burned up.

8 Then the second[4] sounded, and there was like a great mountain that was burning. It fell into the sea, and a third of the sea became blood.

9 So a third of all the creatures in the sea in which was life died, and a third of the ships was destroyed.

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[1] 'were given': the agreement of the singular verb (ܝܗܒܬܐ) with the plural noun (ܒܘܣܡܐ) follows the Greek (ἐδόθη … θυμιάματα).

[2] 'themselves': the Syriac reads the Greek ἑαυτοὺς, not the Greek αὐτοὺς.

[3] 'water': the Greek reads 'blood' instead of 'water'. However, Greek manuscript 205 (R. H. Charles) reads ὕδατι 'water' in place of αἵματι 'blood', like the Syriac.

[4] 'the second': many Greek manuscripts read 'the second angel', however Codex Sinaiticus reads only 'the second' like the Syriac.

ܡܙܡܘܪܐ: ܡܕ.

1 ܐ ܡܛܝ ܐܠܗܝܢ ܠܚܕܐ ܘܥܕܬܐ: ܡܢܐ ܫܠܝܡܐ ܕܥܡܡܐ. ܐܡܪ ܩܕܝܫܐ ܡܕܐ:

2 ܒ ܐܡܪܝܗ ܕܥܕܬܐ ܡܠܟܝܢ ܐܡܝܢ ܘܡܝܡܪ ܐܟܬܐ ܡܣܥܪ ܡܢܐ. ܩܐܝܡܝܢ ܕܫܘܢܐ
ܥܕܬܐ ܥܡܩܘܢܝܢ.

3 ܓ ܐܝܬܝܬܐ ܡܠܟܐ ܠܐܠ ܡܢܡܪ ܠܗ ܡܝܬܝܡܐ. ܐܝܬܝܗ ܠܗ ܦܘܡܐ ܘܦܘܡܐ. ܐܝܬܝܗ
ܠܗ ܫܦܝܫܐ ܡܝܬܝܐ ܘܢܫܐܠ ܕܡܫܟܚܐܠ ܘܡܫܟܚܐ ܡܬܬܐ: ܠܐ ܡܝܬܝܐ
ܘܡܝܡܪ ܩܪܝܒܐ.

4 ܕ ܐܡܠܟ ܫܠܝܡܐ ܘܫܦܝܫܐ ܕܡܫܟܚܐܠ ܘܡܬܬܐ: ܡܢ ܒܝ ܡܠܟܐ ܡܝܡܪ ܐܟܬܐ.

5 ܗ ܐܢܬܝ ܡܠܟܐ ܕܩܢܝܐ: ܐܡܟܘܡ ܡܢ ܥܘܠܐ ܘܠܐ ܡܝܬܝܐ: ܐܘܡܬܐ ܠܐ
ܐܘܠܐ. ܐܡܐ ܘܐܡܐ ܢܚܡܐ ܡܢܐ ܡܬܬܐ ܡܢܘܐ.

6 ܘ ܡܥܕܬܐ ܡܠܟܐ ܒܡܟܣܐ ܥܕܬܐ ܥܡܩܘܢܝܢ: ܠܡܢܝ ܢܥܡܐ ܕܡܪܝܡܐ.

7 ܙ ܡܐ ܥܝܡܐ ܐܪܡ. ܐܡܐ ܬܢܘܐ ܡܥܘܐ ܒܥܠܡܝܢ ܡܥܬܐ ܐܘܡܬܐ ܠܐ ܐܘܠܐ
ܡܐܡܠܐ ܒܐܘܠܐ ܥܡܝ. ܡܐܡܠܐ ܒܐܬܠܬܐ ܥܡܝ. ܡܢܠ ܡܫܡܐ ܒܐܘܠܐ ܥܡܝ.

8 ܚ ܡܒܐܝܢ ܡܠܟ. ܐܡܐ ܐܡܪ ܠܗܘܐ ܙܠܐ ܘܥܡܝ ܡܢܠ ܡܥܡܐ. ܐܡܐ ܐܡܠܐ ܘܥܡܐ
ܘܡܐ.

9 ܛ ܡܢܝ ܐܡܠܐ ܘܠܐ ܡܬܡܐ ܘܡܥܡܐ ܘܐܝܬ ܡܢ ܢܥܡܐ. ܡܐܡܠܐ ܒܐܬܟܐ
ܐܝܬܟܝ.

10 and they were crying with a loud voice and saying: "Salvation belongs to our God and to the one sitting upon the throne, even to the Lamb."[1]

11 And all the angels were standing around the throne and the elders and the four creatures, and they fell before the throne on their faces,[2]

12 saying: "Amen. Praise and blessing and wisdom and thanksgiving and honor and power and strength belong to our God for ever and ever. Amen."

13 Then one of the elders answered and said to me: "These that are wrapped in white robes, who are they and from where did they come?"

14 Then I said to him: "Sir, you know." Then he said to me: "These are those who came out from the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

15 Because of this they are before the throne of God and serve him day and night in his temple, and the one who sits on the throne shall protect them.

16 They shall neither hunger nor thirst, nor shall the sun beat[3] upon them, nor any scorching heat.

17 For the Lamb who is in the midst of the throne shall shepherd[4] them and lead them to life, even beside springs of waters,[5] and he shall wipe away all tears from their eyes."[6]

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[1] 'Salvation belongs to our God and to the one sitting upon the throne, even to the Lamb': alternatively, one could translate: 'Salvation belongs to our God even to the one sitting upon the throne and to the Lamb'.

[2] 'faces': the Greek adds: 'and they worshipped God'.

[3] 'beat': lit. 'fall'. Compare Isaiah 49:10 and Psalm 121:6.

[4] 'shepherd': compare Ezekiel 34:23.

[5] 'springs of waters': compare Psalm 23:2.

[6] 'he shall blot out all tears from their eyes': compare Isaiah 25:8.

10 ܐ ܐܡܪܝܢ ܚܠܠܐ ܕܟܠ ܡܠܟܘܬܐ ܕܥܠܡܐ ܕܠܥܠܡ ܥܠܡܝܐ ܘܠܥܠܡܝ ܥܠܡܝܐ.

11 ܒ ܐܦܪܝܡ ܩܠܠܬܐ ܡܫܝܚܐ ܕܐܝܟ ܕܐܦܝܪܝܢ ܒܥܠܡܗ ܕܡܫܝܚܐ ܕܐܝܬܝܗ ܠܗ ܫܘܠܛܢܐ.
ܕܒܟܠܗ ܝܘܡܐ ܕܢܗܘܐ ܠܟܠ ܐܝܠܢܐ

12 ܓ ܕܝ ܐܡܪܝܢ. ܐܦܪܝܡ. ܐܚܬܡܢܐ ܐܢܘܢܐ ܡܬܥܒܕܐ ܐܦܪܟܠ ܠܡܬܟܠܐ ܕܐܡܘܪܐ
ܡܫܠܐ ܐܢܫܐ ܠܠܟܠ ܚܕܟܡ ܡܟܡܝ ܐܡܝ.

13 ܕ ܕܐܡܪ ܫܝ ܡܢ ܡܠܬܐ ܕܐܡܪ ܠܝ. ܐܡܝ ܒܐܝܟܝܢ ܐܢܫܠܠܐ ܫܘܬܝܐ ܡܢ ܐܢܫ.
ܐܢܫ ܐܡܪ ܐܝܐ.

14 ܗ ܕܐܡܪܐ ܠܗ. ܐܢܬ ܐܝܟ ܐܝܟ. ܕܐܡܪ ܠܝ. ܐܡܪ ܐܢܐ ܐܡܪ ܒܐܝܐ ܡܢ
ܐܡܪܐ ܕܐܡܪ: ܐܫܠܚܝ ܐܢܫܠܚܝܢ ܐܫܬܘܐ ܐܢܬ ܚܝܐ ܒܐܡܪ.

15 ܘ ܡܟܠ ܐܢܐ ܐܝܟܐ ܐܝܡ ܥܢܘܢܐ ܒܐܪܥܐ: ܕܐܡܥܡܝ ܠܗ ܐܡܪܐ
ܐܚܝܐ ܕܥܡܝܗ. ܕܒܝܬܐ ܠܟܠ ܥܢܘܢܐ ܒܝܬ ܠܚܝܢ.

16 ܙ ܠܐ ܬܥܒܕܢ ܐܠܐ ܬܪܥܐ. ܐܥܡܐ ܠܚܝܢ ܠܐ ܬܥܒܕ: ܐܠܐ ܓܠ ܥܒܕܐ.

17 ܚ ܡܟܠ ܒܐܪܥܐ ܒܥܡܪܝܐ ܥܢܘܢܐ ܬܪܝܢ ܐܢܐ. ܕܥܒܕ ܐܢܐ ܒܝ ܫܬܐ ܐܝܟ
ܚܬܝܐ ܒܥܬܐ. ܐܬܝܐ ܓܠ ܒܥܬܐ ܡܢ ܚܬܝܢ.

Chapter 7

1 Then after this I saw four angels standing on the four corners of the earth and holding the four winds that the wind might not blow upon the land nor upon the sea nor upon any tree.

2 Moreover I saw another angel that went up from the rising of the sun[1] and he had the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to harm the land and the sea.

3 And he said: "Do not harm the land or the sea or even the trees until we seal the servants of God on their foreheads."

4 And I heard the number of the sealed: one hundred and forty-four thousand from all the tribes of Israel.

5 From the tribe of Judah twelve thousand, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

6 from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

7 from the tribe of Simeon twelve thousand, from the tribe of Issachar twelve thousand, from the tribe of Levi[2] twelve thousand,

8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph[3] twelve thousand, from the tribe of Benjamin twelve thousand, the sealed.

9 Afterwards I saw a great gathering, the number of which was not possible to reckon, from every nation and tribe and peoples and tongues, standing before the throne and before the Lamb, and wrapped with white robes and palms in their hands,

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[1] 'the rising of the sun': that is, 'the east'.

[2] 'Issachar … Levi': the Greek follows a different order, namely Levi and then Issachar.

[3] 'Joseph': since Manasseh is already listed in verse 6, 'Joseph' must stand for the tribe of Ephraim. The tribe of Dan does not appear in this list.

ܡܙܡܘܪܐ ܐ.

1 ܐܫܪܝܐܝܬܗ ܕܓܒܪܐ ܕܠܐ ܗܠܟ ܒܥܨܬ ܪܫܝܥܐܢܐ ܘܒܬܪ ܚܛܝܐܢܐ ܕܠܐ ܩܐܡ ܒܡܬܒܐ ܕܠܥܓܢܐ ܘܒܡܘܬܒܐ ܕܠܝܨܒܐ ܠܐ ܝܬܒ ܒܗܘܢ ܠܥܠܡ ܘܠܥܠܡܝ ܥܠܡܐ ܕܠܐ ܡܛܠ ܕܠܐ ܡܛܠ ܕܠܐ ܡܛܠ

16 saying to the mountains and the rocks: "Fall on us and hide us[1] from before the face of the Lamb,[2]

17 because the great day of their[3] wrath has come, and who is able to stand?"

---

[1] 'saying to the mountains and the rocks: "Fall on us and hide us"': the words are borrowed from Hosea 10:8 and express the desire to escape the pains and terrors of divine judgment. In Hosea, God's judgment on the northern kingdom Israel was in view; here, the last judgment.

[2] 'of the Lamb': the Greek reads 'of him that sits on the throne and from the wrath of the Lamb'.

[3] 'their': the Syriac reads αὐτῶν 'their' with Greek uncial Sinaiticus and other Greek manuscripts over against αὐτοῦ 'his' as found in Greek uncial Alexandrinus and other Greek manuscripts.

16 ܗ ܐܝܬܝܗܘܢ ܕܟܠܗܘܢ ܐܡܬܐ ܒܦܘܡܗ ܕܟܠܗ: ܘܠܝܬܗ ܕܟ ܡܢ ܡܝܡܪ ܐܦܩܘܡ ܘܐܝܬܝܗ.

17 ܘ ܡܛܠܠ ܘܐܝܠܐ ܕܥܡܐ ܘܙܘܪܥܐ. ܘܥܒܕܘ ܡܥܛܦ ܕܡܥܡܪܐ׃

9 And when he opened the fifth seal, I saw underneath the altar the souls which were slain because of the word of God and because of the testimony[1] of Jesus, which they had.

10 And they cried with a loud voice saying: "How long, O holy and true Lord[2], do you not judge and exact our blood from the inhabitants of the earth?"

11 Then a white robe was given to each and every one of them, and it was said that they should rest for a little time until both their companions[3] and their brothers, who would be killed as they were, should be made complete.

12 Then I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black like sackcloth of hair, and the entire moon became like blood.

13 And the stars of heaven fell onto the earth like the fig-tree, which casts off its unripe figs due to a strong wind, when it is shaken.

14 And the heavens separated, and like scrolls[4] they were rolled up; and every mountain and every island were moved from their place.

15 And the kings of the earth, and the great men, and the heads of a thousand, and the rich, and the powers, and all the slaves and freemen hid themselves in the caves and in the rocks of the mountains,

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[1] 'testimony': the word ܣܗܕܘܬܐ 'testimony' takes on the meaning 'martyrdom' in Syriac literature. Here the souls had died because of their witness about Jesus, like the martyr Stephen (Acts 7).

[2] 'Lord': the Greek here for 'Lord' is δεσπότης, used only here in Revelation.

[3] 'companions': Greek: 'fellow servants' (σύνδουλοι).

[4] 'scrolls': the picture is that of a scroll (ܡܓܠܬܐ). The Greek βιβλίον guided the Syriac translator in his choice of the lexeme ܟܬܒܐ. See also Revelation 5:1.

9 ܘܐܡܪ ܠܗܘܢ ܡܫܝܚܐ: ܡܛܠ ܕܠܐ ܡܢ ܟܠܗܘܢ ܡܬܟܠܝܢ ܐܢܐ ܕܠܐ ܡܬܟܠܝܢ ܐܢܐ ܕܠܐ ܡܫܬܡܥܝܢ: ܘܠܐ ܡܨܛܥܝܢ ܗܘܝܢ ܕܠܐ ܡܚܘܝܢ.

10 ܘܐܡܪ ܠܗܘܢ ܡܬܠܐ ܕܢܒܝܐ ܕܐܫܥܝܐ ܕܡܬܢܒܐ ܥܠܝܗܘܢ ܕܡܪܝܐ: ܠܡܫܡܥ ܬܫܡܥܘܢ ܘܠܐ ܬܦܠܚܘܢ ܘܚܙܝܢ ܬܚܙܘܢ ܘܠܐ ܬܚܙܝܢ.

11 ܐܬܛܚܢ ܠܒܐ ܕܥܡܐ ܗܕܐ ܘܐܕܢܝܗܘܢ ܩܠܝܠܝܢ ܘܥܝܢܝܗܘܢ ܡܫܚܝܢ ܕܠܡܐ ܢܚܙܘܢ ܒܥܝܢܐ ܘܒܐܕܢܐ ܘܒܠܒܐ ܢܦܩܘܢ ܘܢܬܦܢܘܢ ܘܐܐܪܟܘܢ ܠܗܘܢ ܢܐ ܐܢܐ ܡܪܦܐ ܠܗܘܢ ܠܗܘܢ ܕܡܬܚܙܝܢ ܠܝ ܒܥܝܢܐ ܕܒܪܝܫ ܥܡܐ ܗܢܐ ܠܒܐ ܕܥܡܐ ܗܢܐ ܘܒܐܕܢܐ ܩܫܝܐ ܢܫܡܥ ܘܠܒܐ ܢܦܗܡ ܘܢܬܦܢܝܢ ܠܝ ܘܐܐܪܟ ܠܗܘܢ ܠܗܘܢ ܕܡܬܚܙܝܢ ܠܝ ܒܥܝܢܐ ܕܒܪܝܫ

Chapter 6

1 Then I saw when the Lamb opened one of the seven seals. Then I heard one of the four creatures saying like the sound of thunderclaps: "Come and see."

2 And I heard, and I saw, and behold a white horse, and the one sitting on it had a bow, and a crown was given to him, and he went forth victorious and conquering[1] and that he might conquer.

3 And when he opened the second seal, I heard the second creature say: "Come."

4 And a red horse went forth, and to the one sitting on it was given the taking of peace from the earth that people might slaughter one another, and a great sword was given to him.

5 And when the third seal was opened, I heard the third creature say: "Come." And behold a black horse and, the one who was sitting on it had a balance in his hand.

6 Then I heard a voice from among the creatures say: "A qab of wheat for a denarius, and three qabs of barley for a denarius, and do not harm the wine and the oil."[2]

7 And when he opened the fourth seal, I heard the voice of a creature[3] say: "Come."

8 And I saw a pale[4] horse, and the name of the one sitting on it was Death, and Sheol was joined to him, and authority was given to him over a fourth of the earth to kill by the sword, and by famine, and by death, and by the wild animals[5] of the earth.

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[1] 'victorious and conquering': Apparently the Syriac gives a double translation of the Greek active participle νικῶν.

[2] 'the wine and the oil': Greek: 'the oil and the wine'. However, Greek manuscript 2019 (R. H. Charles) reads like the Syriac.

[3] 'a creature': Greek: 'the fourth creature'.

[4] 'pale': lit. 'green'.

[5] 'wild animals': the Syriac singular here functions as a collective.

ܡܙܡܘܪܐ: ܐ.

1 ܐ ܫܪܝܪܐ ܕܒܪܟܐ ܕܠܐ ܐܙܠ ܒܥܙܬܗ ܕܪܫܝܥܐ. ܘܒܐܪܚܐ ܕܚܛܝܐ ܠܐ ܩܡ
ܘܒܡܘܬܒܐ ܕܡܪܝܢܐ: ܗܘ ܡܠܐ ܘܒܐܪܚܐ: ܐܠܐ ܫܪܪ.

2 ܒ ܐܠܐ ܫܪܝܪܐ ܗܘܐ ܦܘܡܗ ܕܡܘܡܐ. ܘܒܡܘܡܗ ܕܐܘܪܝܬܐ ܕܐܠܗܐ ܕܐܝܟ
ܕܡܬܪܚܩ. ܘܒܟܠ ܙܒܢ ܗܘܐ ܘܒܡܪܝܡܘܬܗ.

3 ܓ ܗܘܐ ܐܝܟ ܐܝܠܢܐ ܕܙܪܥܐ: ܕܢܬܠ ܦܐܪܗ ܒܥܕܢܗ ܘܥܠܗ ܠܐ.

4 ܕ ܘܟܠܡܐ ܕܢܦܠܘ. ܗܝܟܢܐ ܕܚܛܝܐ: ܐܠܐ ܕܐܬܐ ܕܢܬܦܪܩ
ܡܢܟܘܬܗ ܡܢ ܐܪܥܐ: ܘܟܬܝܒܐ ܕܡܬܩܝܡ. ܕܐܝܟܢܐ ܕܐܢܫܐ ܕܙܪܥܐ
ܘܡܢܬܗ ܙܪܥܐ.

5 ܗ ܗܘܐ ܐܝܟ ܐܝܠܢܐ ܕܙܪܥܐ ܘܐܝܟܢܐ ܘܐܠܗܐ ܘܥܠܗ ܠܐ. ܗܘ
ܕܢܦܠܘ ܐܪܥܐ ܘܒܡܘܡܗ ܕܡܘܡܐ ܐܝܟ ܕܡܬܩܝܡ ܒܡܝܡܪܐ.

6 ܘ ܘܒܡܘܡܗ ܡܠܐ ܡܢ ܫܡܝܐ ܡܬܩܠܐ ܘܥܠܗ: ܕܡܢ ܒܫܡܐ ܕܐܠܗܐ ܕܢܗܘܐ
ܘܡܢܬܐ ܕܒܪܝܬܐ. ܕܡܬܩܪܐ ܕܡܬܩܪܝܢ ܠܐ ܐܬܘ.

7 ܙ ܗܘܐ ܐܝܟ ܐܝܠܢܐ ܕܡܘܡܐ: ܕܢܬܠ ܡܠܐ ܒܡܬܩܠܐ ܘܥܠܗ ܠܐ.

8 ܚ ܫܪܝܪܐ ܕܢܦܠܘ ܬܘܒܐ. ܕܡܬܩܪܐ ܒܡܠܐ ܕܡܘܡܐ ܕܐܠܗܐ. ܕܡܬܩܪܐ
ܒܩܒܠ ܡܢ. ܕܐܝܟܢܐ ܡܢ ܕܡܬܩܠܝܢ ܠܐ ܕܥܒܕܘ ܘܐܢܫܐ. ܘܒܩܠܐ ܕܡܬܩܪܐ
ܕܒܥܒܥܐ ܕܒܥܕܢܐ. ܕܒܬܩܪܐ ܘܐܢܫܐ.

10 and you have made them a kingdom, even priests and kings,[1] for our God, and they shall reign over the earth."

11 Then I saw and heard like the voice of many angels around the throne and of the creatures and of the elders, and their number was a myriad myriads and a thousand thousands,

12 and they were saying with a loud voice: "You are worthy, O slaughtered Lamb, to receive power, and wealth, and wisdom, and strength, and honor, and praise, and blessing."

13 And every creature, which is in heaven, and on earth and, under the earth, and in the sea, and all that are in them, and I heard them saying: "To the one sitting on the throne and to the Lamb be blessing, and honor, and praise, and dominion forever and ever."

14 And the four creatures were saying: "Amen." And the elders fell down and worshipped.

[1] 'a kingdom, even priests and kings': Greek readings: 'a kingdom and a priesthood' (βασιλείαν καὶ ἱερατείαν); 'kings and priests' (βασιλεῖς καὶ ἱερεῖς); 'a kingdom and priests' (βασιλείαν καὶ ἱερεῖς).

10 ܐ ܐܝܟܢܐ ܕܠܐܠܗܐ ܡܬܩܝܡܝܢܢ ܒܥܠܡܐ ܕܐܬܝܐ ܠܐ ܢܗܘܝܢ.

11 ܒ ܐܡܪܬ ܒܫܘܬܐ ܐܢܬ ܡܠܟܐ ܒܥܠܬܐ ܕܫܘܬܐ ܬܗܘܝܢܢ. ܕܒܬܪܝܢܢ
ܕܒܥܡܬܐ. ܕܐܠܗܘܬ ܗܘܝܢ ܫܡܝܢܢ ܕܬܗܘ ܠܐܠܦ ܐܠܦܝܢ.

12 ܓ ܕܐܡܪܝܢ ܚܠܠܐ ܕܐܠܗ: ܡܢܐ ܐܝܟ ܕܐܢܐ ܒܥܠܡܐ: ܚܫܚܒ ܫܠܐ ܒܟܘܝܐ
ܒܫܒܚܝܢܐ ܒܟܘܝܐ ܕܐܠܗܐ ܒܐܡܬܟܝܠܐ ܒܥܕܘܬܝܢܐ.

13 ܕ ܒܥܠ ܚܙܝܢܐ ܕܚܕܝܢܐ ܒܚܝܝܐ ܡܢ ܐܘܢܐ: ܒܚܝܢܐ ܐܝܟܐ
ܒܥܠ ܚܕܐ. ܒܫܘܬܐ ܕܐܡܪܝܢ ܚܝܝܠܐ ܠܐ ܬܗܘܝܢ ܠܐܡܪܐ: ܕܥܕܘܬܝܢܐ
ܕܐܠܗܐ ܒܐܡܬܟܝܠܐ ܕܐܡܝܢܐ ܚܟܡܬ ܚܟܡ.

14 ܗ ܕܐܘܟܝ ܢܬܢ ܕܐܡܪ ܐܡܪ. ܒܥܬܝܐ ܒܚܕ ܕܫܚܝܢ*

Chapter 5

1 Then I saw in[1] the right hand of him who was sitting upon the throne a scroll[2] inscribed within and without and sealed with seven seals.

2 And I saw another strong angel who was heralding with a loud voice: "Who is worthy to open the scroll and to break its seals?"

3 And there was no one able in heaven, nor on earth, nor under the earth, to open the scroll, and to breaks its seals, and to look therein.

4 So I was crying much because there was no one found who was worthy to open the scroll and to break its seals.

5 Then one of the elders said to me: "Stop crying. Lo, the Lion from the tribe of Judah, the Root of David, has prevailed. He will open the scroll and its seals."

6 Then I saw in the midst of the throne and of the four creatures and of the elders a Lamb standing as slaughtered, and it had seven horns and seven eyes, which are the seven spirits of God sent into all the earth.

7 And he[3] went and took the scroll from the hand[4] of the one who was sitting upon the throne.

8 And when he took the scroll, the four creatures and the twenty-four elders fell down before the Lamb, each one of them having a harp and a bowl made of gold filled with spices, which are the prayers of the saints,

9 singing a new song and saying: "You are worthy to take the scroll and to break its seals because you have been slaughtered and have purchased us by your blood for God, from all tribes and nations and peoples,[5]

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[1] 'in': the Syriac mirrors the Greek by rendering ἐπὶ as ܥܠ.

[2] 'scroll': that the Syriac word ܣܦܪܐ in this context means 'scroll' is evident from its description, being inscribed within and without and sealed. See also Revelation 5:2, 3, 4, 5, 7, 8, and 9 and 6:14.

[3] 'he': the Lamb, namely Jesus.

[4] 'hand': the Greek word δεξιά means 'right hand'.

[5] 'from all tribes and nations and peoples': the Greek has four groups: 'from every tribe, and tongue, and people, and nation' (ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους).

ܡܙܡܘܪܐ: ܐ.

1 ܐܫܪܝܐ ܕܠܐ ܐܙܠܘ ܒܥܘܬܐ ܕܪܫܥܐܢܐ: ܘܒܐܪܚܐ ܕܚܛܝܐܢܐ ܥܡܕܘ ܘܒܡܘܬܒܐ ܕܠܝܨܘܬܐ ܠܐ ܝܬܒܘ.

2 ܐܫܪܝܐ ܕܓܒܪܐ ܗܘܐ ܕܠܐ ܡܫܟܚܢܐ ܒܡܘܡܪܐ ܕܫܡܝܐ ܘܒܐܪܥܐ ܕܢܩܘܡ ܠܗ ܠܡܠܟܐ ܕܐܠܗܢܘ.

3 ܘܐܡܪ ܒܝܗ ܕܐܠܗܐ ܠܐ ܕܚܝܠܐ ܘܠܐ ܒܚܝܠܐ ܕܒܢܝܢܫܐ ܕܢܬܚܙܐ ܠܡܠܟܐ ܕܐܠܗܢܘ ܘܠܡܫܝܚܗ.

4 ܘܐܡܪ ܐܢܐ ܡܢܝ: ܡܠܟܐ ܘܡܠܟܬܐ ܒܥܠܡܐ ܕܢܬܚܙܐ ܠܡܠܟܐ ܕܐܠܗܢܘ.

5 ܘܡܢ ܕܡܢܬܐ ܐܡܪ ܠܝ ܠܒܪܝ. ܗܐ ܪܒܐ ܐܢܐ ܕܝܠܝܐ ܒܨܝܘܢ: ܡܛܠ ܕܝܠܝ ܘܝܠܕܬܝ. ܢܩܠܝ ܠܒܪܝ ܠܐܠܗܘ.

6 ܐܫܪܝܐ ܕܡܪܟܒ ܥܘܠܡܐ ܘܐܬܟܠܠ ܡܢܗ ܘܐܡܪ ܐܠܝ ܒܪܝܐ. ܐܢܬ ܗܘܝܬ ܠܝ ܒܪܝ ܘܐܢܐ ܗܘܝܢܢܝ ܒܪ ܡܠܟܐ ܪܒܐ ܥܠ ܟܠ ܐܪܥܐ. ܐܡܪ ܒܝܗ ܕܐܠܗܐ ܡܪܝ ܨܒܐܘܬ ܐܢܐ: ܒܥܠܝܢܘܬܝ ܕܡܠܟܘܬܐ ܐܢܐ.

7 ܗܐܝܟܢܐ ܐܬܥܒܪ ܡܠܟܐ ܕܐܒܝܗ ܘܐܡܪ ܠܐ ܥܘܠܡܐ.

8 ܘܟܝ ܥܡܟܗ ܡܠܟܐ: ܐܢܬ ܡܬܐ ܡܢܚܢܝ ܐܢܘܢܐ ܥܡܬܥܝ ܒܟܠܗ ܡܠܟܘܬܝ ܢܐܡܪܐ. ܟܝ ܐܝܟ ܕܟܠܐ ܡܝ ܡܝ ܡܫܬܘ: ܥܝܢܐ ܕܐܢܐ ܒܥܝܢܐ ܕܒܪܝܐ ܕܡܫܬܐ: ܐܡܪ ܒܝܗ ܡܪܝ ܨܒܐܘܬ ܐܢܐ ܒܥܝܢܐ:

9 ܒܥܝܢܐ ܕܡܫܬܝܐ ܡܝܬܐ ܐܢܐ ܕܐܢܬ. ܗܘܐ ܐܝܟ ܕܐܠܗܐ ܕܡܫܝܚܗ ܠܡܠܟܐ ܕܐܠܗܢܘ. ܕܠܐ ܒܐܝܟܢܐ ܐܪܟܝܢܐ ܕܒܥܝܢ ܠܐܠܗܐ: ܡܢ ܩܕܡ ܡܛܝܢܐ ܕܐܪܥܐ.

8 The four creatures — each of them was standing[1] and had from its claws and[2] above six wings round about, and from within they were full of eyes, and they had no rest day or night, saying, "Holy, holy, holy is the Lord[3] God, ruler of all, who was, and is, and is coming."

9 And when the four creatures give praise, and honor, and thanksgiving to the one who was sitting upon the throne and to the one who lives forever — amen! —,

10 the twenty-four elders fall down before the one sitting upon the throne and worship forever — amen![4] — the one who lives,[5] and cast their crowns before the throne saying:

11 "You are worthy, our Lord and our God, to receive praise, and honor, and power, because you have created all, and by your will they came about and were created."

---

[1] 'was standing': most Greek text witnesses lack this word. However, a few Greek manuscripts read ἑστώς 'was standing' with the Syriac. The plus seems to have been influenced by the description of the seraphim in Isaiah 6, who 'were standing'.

[2] 'from its claws and': the Greek lacks these words. The Syriac can be retroverted to Greek as ἀπὸ τῶν ὀνύχων αὐτοῦ.

[3] 'Holy, holy, holy is the Lord': the trisagion recalls Isaiah 6:3 (ܩܕܝܫ ܩܕܝܫ ܩܕܝܫ ܡܪܝܐ ܨܒܐܘܬ 'Holy, holy, holy is the mighty Lord').

[4] 'amen!': the Syriac shares this plus with some Greek text witnesses, as opposed to the main Greek reading.

[5] 'worship forever — amen! — the one who lives': the Greek reads 'worship the one who lives forever' (Greek variant adds: '— amen!') as in the previous verse. In the Syriac the adverb 'forever' qualifies the verb 'worship', but in the Greek the participle 'the one who lives'.

8 ܐܬܚܢܢܘܢ ܡܬܬܐܠܐ ܕܠܐ ܝܕܥܐ ܡܢܘܢ ܡܢܐ. ܐܝܟ ܠܐ ܡܢ ܟܬܒܐ
ܐܠܗܝܐ: ܗܢܐ ܟܬܒܐ ܕܝܢܐ ܕܐܠܗܐ. ܘܡܢ ܟܬܒܐ ܕܡܫܝܚܐ. ܘܡܫܝܚܐ
ܠܐ ܡܢܘܢ. ܐܡܪܘ ܠܟܠܗܘܢ ܕܐܬܘ. ܕܢܬܐ ܕܢܬܐ ܕܢܢܐ ܐܝܟܐ
ܐܝܬܝ ܠܗ: ܗܘ ܕܐܝܟܢܐܝܬ ܗܘܐ ܐܝܟܢܐܝܬ ܐܢܐ.

9 ܘܡܢ ܕܝܢܐ ܐܬܚܢܢܘܢ ܡܬܬܐܠܐ: ܐܡܬܝܬܐ ܐܝܟܢܐ ܕܐܠܗܐ
ܟܝܡܐ ܠܐ ܡܬܩܝܡܐ: ܡܛܠܬܝ ܕܠܐܠܗ ܠܐܠܗ ܐܝܬܝ:

10 ܡܢ ܡܢܢܐ ܕܐܢܐ ܕܢܬܩܢܢ ܥܡܟ ܕܝ ܡܐܡܪ ܠܐ ܡܢܘܢ: ܘܡܫܝܚܐ
ܠܐܠܗ ܐܠܗܐ ܐܝܬܝ. ܠܡܢ ܕܝ. ܡܢܢܢ ܡܫܬܡܥܢ ܥܡܟ ܡܢܘܢ
ܒܝ ܐܡܪܝ:

11 ܘܥܕܐ ܐܝܟ ܕܐ ܥܢܝ ܐܠܗܐ ܠܡܢܢ ܐܝܬܝܬܐ ܐܝܟܢܐ ܡܫܝܚܐ. ܡܢܐ
ܕܐܝܟ ܡܢܝܢ ܠܐ. ܐܡܪ ܠܝܡܘܪ ܡܢܐ ܐܝܬܝܬܐ.

Chapter 4

1 After these things I saw and lo an open door in heaven and the voice that I heard like a trumpet spoke with me saying, "Come up here and I will show you what must happen after these things."

2 And immediately I was in the spirit and lo a throne was set in heaven and one was sitting upon the throne.

3 And the one sitting was as the likeness of the appearance of a stone of jasper and of sardius, and there was a rainbow[1] around the throne like the appearance of emerald.

4 And around the throne were twenty-four thrones, and upon the thrones were twenty-four elders sitting, wrapped with white garments and upon their heads[2] crowns of gold.

5 And from the thrones[3] came forth thunderclaps and flashes of lightning and voices,[4] and there were seven lights burning before the throne, which are the seven spirits of God.

6 And before the throne there was a sea of glass as the likeness of ice, and in the midst of the throne and around the throne were four creatures, which were full of eyes before them and behind them.

7 The first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a human, and the fourth creature like an eagle flying.

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[1] 'a rainbow': lit. 'a bow of cloud' (see Sokoloff, *A Syriac Lexicon*, 1420).

[2] 'heads': in the Gospel, the word ܩܪܩܦܬܐ renders κρανίον 'skull' (Matthew 27:33; Mark 15:22; Luke 23:33; John 19:17). But in Revelation (Revelation 4:4; 9:17 twice; 13:1 twice, 3) and Romans (Romans 12:20), the word ܩܪܩܦܬܐ renders κεφαλή 'head'. Also in Revelation, the word ܪܫܐ renders κεφαλή 'head' eleven times (Revelation 1:14; 9:7; 10:1; 12:1, 3; 14:14; 17:3, 7, 9; 18:19; 19:12).

[3] 'thrones': the Greek has the singular 'throne'.

[4] 'voices': or 'sounds' or 'rumblings'.

ܦܓܠܐܝܬܐ ܕܝ.

1 ܗܝ ܟܬܒܐ ܕܡܠܬܐ ܕܝܘܢܐ ܒܪܗ ܕܐܒܪܗܡ ܡܠܟܐ ܕܝܪܘܫܠܡ. ܐܡܪ ܐܢܐ ܕܐܬܝܬ ܠܟܘܢ
ܡܢ ܩܕܡ ܡܪܝܐ ܕܟܠܗ ܥܠܡܐ ܕܥܒܕܬܝ ܥܡܟܘܢ ܕܐܝܬܘܗܝ ܡܢ ܪܘܚܐ ܕܩܕܫܐ
ܕܟܬܒܐ ܕܡܠܬܐ.

2 ܐܝܟܡܐ ܕܐܝܬ ܠܢܘܢ. ܐܢܐ ܩܪܝܢܢܘܢ ܫܡܐ ܥܠܡܐ. ܐܦܠܐ ܩܪܝܢܢܘܢ ܡܠܟܐ.

3 ܪܘܡܠܐ. ܐܡܪ ܒܩܫܐ ܒܫܪܐ ܒܩܛܠܐ ܒܥܩܫܐ ܪܘܚܢܐ. ܐܝܟܢܐ ܕܚܢܢܐ
ܒܡܪܕܘܬܐ ܒܩܪܝܢܢܘܢ: ܒܩܪܝܐ ܫܪܐ ܕܪܚܡܐ.

4 ܡܪܝ ܩܪܝܢܢܘܢ ܩܪܘܫܐܐ ܠܠܐܘܪܝܐ. ܡܪܝܐ ܕܩܪܘܫܐ: ܠܠܐܘܪܝܐ ܕܥܠܡܐ
ܠܐܘܪܝܐ ܕܥܬܝܕܐ. ܒܡܠܟܘܬܟ ܕܐܬܝܐ ܫܡܝܐ. ܐܦܠܐ ܡܬܩܒܠܝܢ
ܐܢܫܐ ܕܒܝܬܐ.

5 ܐܝܟ ܩܪܘܫܐܐ ܕܥܒܕܐ ܕܚܛܗܐ ܐܚܝܐ. ܐܝܟܐ ܬܡܗܐ ܒܡܥܒܪ ܒܡܩܕܫܐ
ܒܩܪܝܢܢܘܢ: ܐܝܟܡ ܕܐܠܗܝܢ ܐܦܠܐ ܩܕܫܐ ܕܐܠܗܐ.

6 ܕܒܝܡ ܩܪܝܢܢܘܢ ܡܢܐ ܕܐܝܬܝܗܘܢ ܐܡܪ ܕܐܝܬܘܗܝ ܕܐܠܗܐ. ܕܚܛܝܬܐ ܩܪܝܢܢܘܢ
ܒܡܪܕܘܬܐ ܒܩܪܝܢܢܘܢ: ܐܢܬܘܢ ܡܬܬܐ ܒܩܬܠܐ ܬܬܬܐ ܗܝ ܒܡܩܕܫܐ ܐܝܟ
ܚܝܠܐ.

7 ܡܬܩܝܐ ܕܒܩܪܝܢܢܘܢ ܒܗܝܡ ܠܐ. ܐܡܬܩܝܐ ܒܐܬܪܐ ܒܩܪܝܐ ܒܚܝܠܐ. ܐܡܬܩܝܐ ܕܐܠܗܐ
ܐܝܟ ܟܝ ܐܢܐ ܐܡܪ ܒܚܢܢܐ. ܐܡܬܩܝܐ ܕܐܢܬܘܢ ܒܩܪܝܐ ܒܢܝܢ ܒܩܢܝ.

15 I know your works. You are neither cold nor hot.[1] Would that[2] you were either cold or hot.[3]

16 But you are lukewarm, neither cold nor hot.[4] I will spew you from my mouth.

17 For you say,[5] 'I am[6] rich, and I have become rich, and I do not need anything'. Yet you do not know that you are weak and wretched and poor and naked.

18 I counsel you to buy from me gold tried by fire that you might become rich, and white garments to wrap yourself lest the shame of your nakedness be revealed, and apply salve that you might see.

19 Those whom I love I reprove and I chastise. Be zealous therefore and repent.

20 Lo I stand at the door and will knock. If anyone hears my voice and will open the door, I will also enter and sup with him, and he with me.

21 And to him that overcomes I will grant to sit with me upon my throne, just as I overcame and sat with my Father upon His throne.

22 Let whoever has ears hear what the Spirit speaks to the congregations."

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[1] 'cold … hot': the use of the determined form of the predicate adjectives 'cold' (ܩܪܝܪܐ) and 'hot' (ܚܡܝܡܐ) indicates enduring characteristics (private communication from Jan Joosten).

[2] 'Would that': the translator renders the Greek ὄφελον, used here as an interjection meaning 'would that' (Danker, *A Greek-English Lexicon of the New Testament*, 743) by ܗܘܐ ܠܐ. In the Pauline corpus translator(s) used ܐܝܟܡܐ 'would that' to render this Greek form (1 Corinthians 4:8; 2 Corinthians 11:1; Galatians 5:12).

[3] 'cold … hot': see note 1 above.

[4] 'lukewarm … cold … hot': see note 1 above.

[5] 'you say': in light of the context and the Greek present tense (λέγεις 'you say'), interpret the form ܐܡܪܝܢ of *Manuscript Crawford 2* as the contraction ܐܡܪܝܢ 'you say', formed from ܐܡܪ ܠܝ, in place of the suffix conjugation form ܐܡܪܝܢ 'you said'.

[6] 'I am': this accords with the Greek (εἰμι 'I am'). By contrast BFBS reads 'that you are' in accordance with *Manuscript Crawford 2*.

15 ܐ ܡܝܐ ܐܝܟ ܚܝܝܬܝ. ܠܐ ܡܢܝܢܐ ܐܝܟ ܗܠܐ ܡܨܡܝܢܐ. ܘܗܠܐ ܕܗܘܐ ܒܝܘܡܐ ܕܡܢܝܢܐ ܕܐܗܝܠ. ܐܘ ܡܨܡܝܢܐ.

16 ܒ ܡܐܝܟܝܡ ܕܦܥܘܢܐ. ܗܠܐ ܡܢܝܢܐ ܗܠܐ ܡܨܡܝܢܐ. ܚܝܡܐ ܐܝܟ ܚܝܝܒܘܬܐ ܕܐܠܗܐ ܕܥܠܡܐ.

17 ܓ ܡܟܠܐ ܕܐܬܘܢ ܒܚܝܡܢܐ ܐܝܟ ܗܘܝܢܐ. ܗܘܠܐ ܡܢܝܡ ܠܐ ܡܨܝܡ ܐܝܟ ܐܝܢܐ ܕܗܘ ܡܫܝܚܐ ܗܘܝܡܐ: ܗܘܡܨܝܢܐ ܗܘܝܢܝܢܐ.

18 ܕ ܡܟܝ ܐܝܟ ܟܝ ܒܐܪܥ ܡܝܐ ܒܗܘܬ ܒܚܝܡܢ ܡܢ ܥܕܘܬܐ ܒܐܚܪܢܐ: ܗܘܬܐ ܡܥܬܐ ܚܝܝܢܝܬܐ: ܗܠܐ ܐܝܟܝܠܐ ܕܗܘܝܐ ܒܚܝܝܒܘܬܐ. ܐܡܝܢܐ ܕܡܫܘܠ ܒܐܡܬܐ.

19 ܗ ܐܢܐ ܠܐܡܟܝ ܒܙܡܪ ܐܝܟ ܡܢܡܢ ܐܝܟ ܡܙܒܐ ܐܝܟ. ܟܝ ܡܕܡܠ ܗܐ ܕܐܒ.

20 ܘ ܡܢܝܢ ܟܠ ܐܙܝܠ ܐܦܘܢ ܕܐܝܟ ܡܢܝܢ ܕܡܟܝ. ܗܘܝܢܐ ܐܙܝܠ ܐܦܘܢ. ܐܝܟܢܐ ܕܡܫܡܪ ܡܢܢ ܕܡܝ.

21 ܙ ܒܙܒܢܐ ܐܢܐ ܠܟ ܠܡܢܐ ܕܡܝ ܟܠ ܥܕܘܗܡܐ ܒܡܝ. ܐܡܪܐ ܒܐܝܐ ܕܐܝܟ ܡܝܝܬܐ ܟܡ ܐܒܝ ܟܠ ܥܕܘܗܡܐ ܒܡܟ.

22 ܚ ܡܢ ܒܐܝܐ ܠܟ ܐܘܬܐ: ܬܡܢ ܡܢܐ ܕܡܐ ܡܡܠܟܐ ܕܡܬܒܐ.

6 Let him who has ears hear what the Spirit speaks to the congregations.

7 And to the angel of the congregation of Philadelphia write: Thus says the holy one, the true one, he that has the keys[1] of David, he who opens and there is no one who closes, and closes and there is no one who opens.

8 I know your works and lo I have set before you an open door, which no one is able to close, because you have a little strength and have kept my word and have not denied my name.

9 And lo I will cause those from the congregation of the Adversary, from those who say about themselves that they are Jews and are not, but lie, lo I will make them come and bow down before your feet and they shall know that I have loved you.

10 Because you have kept the word of my perseverance, I will also keep you from the trial, which shall come upon the entire world, to try the inhabitants of the earth.

11 I am coming quickly. Hold that which you have, lest someone take your crown.

12 And him that overcomes I will make a pillar in the temple of God and he shall not go outside again and I will write upon him the name of my God and the name of the new city Jerusalem, which will descend from my God, and my new name.

13 Let him who has ears hear what the Spirit speaks to the congregations.

14 And to the angel of the congregation of Laodicea write: Thus says the Amen, the faithful and true witness, and the beginning of the creation of God.[2]

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[1] 'keys': the Greek has the singular 'key' (κλεῖν).

[2] 'the beginning of the creation of God': refers to Jesus' resurrection from the dead as the beginning of the new creation. This is an explication of the phrase 'the firstborn of the dead' (ܒܟܘܪܝܐ ܕܡܝܬܐ) found in Revelation 1:5. Compare further Colossians 1:18, where Jesus is called 'the beginning and firstborn from the realm of the dead' (ܫܘܪܝܐ ܕܡܝܬܐ ܒܟܘܪܝܐ ܕܡܬܐ).

6 ܐܡܪܘ ܠܗ ܠܐܢܫܐ: ܬܥܒܕ ܡܢܢ ܟܡܐ ܕܥܒܕܘܗܝ ܕܡܫܝܚܐ׃

7 ܐܡܪܘ ܠܗ ܠܡܪܝܡ ܒܬܘܠܬܐ ܕܐܬܝܐ: ܗܘܝܬ ܐܦ ܐܢܬܬܝ ܥܡܗ ܕܡܫܝܚܐ: ܗܘ ܐܡܪ ܠܗ ܕܥܒܕ ܥܡܢܝ ܘܦܠܚܬ. ܐܡܪ ܘܦܠܚܬ ܥܡܢܝ ܟܕ ܐܬܝܬ ܘܦܠܚܬ.

8 ܡܛܠ ܕܢܐ ܕܚܝܢܢ. ܗܐ ܬܗܘܐ ܡܢܬܪܬ ܐܢܘܢ ܕܐܝܬܝܗܘܢ: ܐܡܪ ܠܗ ܠܐ ܢܐܡܪ ܠܢ ܕܢܬܚܝܢ. ܡܢܝܢ ܕܡܫܝܚܐ ܡܫܠܐ ܐܡܪ ܠܢ. ܗܘܝܢ ܡܫܬܡܥܝܢ ܠܢ. ܐܢܬܢܝ ܠܐ ܕܢܦܠܚܢ.

9 ܗܐ ܡܢܐ ܕܢܐ ܡܢ ܬܪܥܝܢܐ ܕܡܫܝܚܐ: ܡܢ ܐܝܟܢܐ ܕܐܬܐ ܠܥܠܡܐ ܕܡܬܩܝܡܐ ܐܢܐ ܗܠܐ ܐܡܪܝܢܐ ܐܠܐ ܕܚܝܪܝܢ. ܗܐ ܐܝܟܢܐ ܕܐܬܐ ܕܐܠܗܐ ܕܡܬܩܝܡ ܕܡܢ ܩܕܡܝܢ. ܕܢܚܢܢ ܕܐܢܐ ܐܡܪܝܢ.

10 ܠܐ ܕܢܩܢܐ ܡܫܝܚܐ ܕܡܬܬܩܪܒܐ. ܕܐܢܐ ܕܡܢ ܬܬܬܪܐ ܕܚܝܐ ܘܐܠܗܐ ܠܐ ܡܬܝܠܐ: ܕܢܬܬܠ ܠܡܬܩܪܒܘܬܗ ܕܐܘܪܚܐ.

11 ܐܠܐ ܕܢܐ ܡܫܒܚ. ܐܡܝܢ ܗܘ ܗܐ ܕܐܡܪ ܠܟܘ: ܕܠܐ ܕܢܥܒܕ ܡܠܟܘܬܐ.

12 ܕܥܕܡܐ ܕܡܫܝܚܐ ܡܬܩܪܒܐ ܕܡܫܬܠܐ ܕܐܠܗܐ. ܡܛܠܬܗ ܠܐ ܬܦܠܚ ܐܦ. ܕܐܝܟܢܐ ܕܡܬܩܪܒ ܡܢܐ ܕܐܠܗܐ: ܡܢܐ ܕܡܫܬܡܥܢܐ ܡܫܝܚܐ ܐܝܟܢܐ ܕܐܢܐ ܕܐܝܬ ܠܗ ܡܢ ܐܠܗܐ. ܡܢܐ ܕܠܐ ܡܫܬܡܥ ܡܢ ܐܠܗܐ. ܡܢܐ ܕܠܐ ܡܫܝܚܐ.

13 ܗܘܐ ܠܗ ܠܐܢܫܐ: ܬܥܒܕ ܡܢܢ ܟܡܐ ܕܥܒܕܘܗܝ ܕܡܫܝܚܐ׃

14 ܐܡܪܘ ܠܗ ܠܡܪܝܡ ܒܬܘܠܬܐ ܕܐܬܝܬ: ܡܢܢ ܐܢܬ ܐܡܪ: ܡܢܘ ܕܡܫܬܡܥܢ ܡܢܢܝ: ܘܡܢܘ ܕܡܫܬܡܥ ܠܗ ܐܠܗܐ.

Chapter 3

1 "And to the angel, which is in the congregation of Sardis,[1] write: Thus says he who has the seven spirits of God and the seven stars. I know your works and the reputation that you have and that[2] you are alive and that[3] you are dead.[4]

2 And be awake and establish the rest of those for which you[5] were prepared to die, for I have not found that your works are complete before God.

3 Remember how you heard and received.[6] Take heed and repent. But if you will not arouse yourself, I will come upon you as a thief, and you will not know what hour I will come upon you.

4 But I[7] have a few names in Sardis who have not defiled their garments and walk before me in white and are worthy.

5 He who overcomes thus will be wrapped with white garments and I will not blot out his name from the book of life and I will confess his name before my Father and before his angels.[8]

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[1] 'to the angel, which is in the congregation of Sardis': the Greek reads: 'to the angel of the congregation of Sardis'.

[2] 'and that': the Syriac reads Greek καὶ ὅτι 'and that' with one Greek manuscript (R. H. Charles, manuscript 632), conflating the readings ὅτι 'that' and καὶ 'and' found in other Greek manuscripts.

[3] 'and that': the Syriac is alone is reading καὶ ὅτι 'and that' again, the Greek witnesses reading only καὶ 'and'.

[4] 'and that you are alive and that you are dead': the intent seems to be 'and that you are supposedly alive and that you are in reality dead'. The use of determined forms in Syriac of the predicate adjectives 'alive' (ܚܝܐ) and 'dead' (ܡܝܬܐ) point to permanent states as in Romans 6:11 (written communication from Jan Joosten).

[5] 'you': the Syriac represents the Greek ἔμελλες (second person singular imperfect active indicative) over against the reading ἔμελλον (third person plural imperfect active indicative).

[6] 'how you heard and received': Greek: 'how you received and heard'. Greek manuscript 2050 (R. H. Charles), however, agrees with the Syriac.

[7] 'I': the Greek reads 'you (singular)'.

[8] 'I will confess his name before my Father and before his angels': contrast the words of Jesus in Mark 8:38: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (KJV).

ܡܙܡܘܪܐ: ܟܐ.

1 ܠܡܢܨܚܐ ܕܒܢܝܐܝܠ ܕܡܙܡܘܪܐ ܕܕܘܝܕ: ܡܕܡܐ ܐܠܗܝ ܐܢܐ ܒܟܠ ܠܒܝ ܐܦܝܣ ܕܐܝܟܢܐ ܡܫܟܚܐ ܕܩܪܝܬܝ. ܡܢܝ ܐܝܟ ܕܥܒܝܪܬܝ ܥܠܡܐ ܕܐܝܟ ܕܝܘܡܐ ܐܝܟ ܡܘܡܝܐ ܐܝܟ.

2 ܗܐܘܠ ܕܝܢܐ. ܡܫܬܡܥ ܕܐܠܗܝ ܕܒܝܬ ܡܘܕܥܐ ܕܡܠܟܘܬܗ. ܠܐ ܢܫܬܟܚ ܐܡܬܝܠܝ ܕܡܫܬܡܥܢܝ ܕܥܒܝܪܬܝ ܡܝܡ ܐܝܟܢܐ.

3 ܐܝܟܐ ܐܢܬ ܡܫܬܡܥ ܡܫܝܚܐ. ܐܪܘܡܐ ܡܐܡܪ. ܗܐ ܕܡܝ ܠܐ ܐܝܬܝܢܝ: ܐܝܬܐ ܐܝܟ ܕܝܢܐ ܐܝܟ ܕܢܚܢܐ. ܡܠܐ ܐܢܐ ܐܡܪܐ ܐܝܟ ܕܐܝܬܐ ܕܝܢܐ.

4 ܐܠܐ ܐܝܟ ܕܐ ܡܢܐ ܡܫܬܡܥ ܕܡܫܝܚܐ. ܐܝܟ ܕܠܐ ܢܩܡܥ ܡܕܝܢܬܐ. ܡܕܡܢܚܢܝ ܡܢܡܐ ܕܡܬܩܢܐ. ܡܢܡܝ ܐܢܐ.

5 ܕܢܚܐ ܡܢܝ ܡܚܝܢܝܢ ܡܕܝܢܬܐ ܡܢܐ. ܡܠܐ ܐܝܟܐ ܡܕܡ ܡܢ ܡܢܝ ܕܢܚܐ ܕܡܬܩܢ ܡܝܡ ܐܝܟ ܡܝܡ ܡܠܐܟܐ.

26 Now the one who has overcome and kept my work,[1] I will give him dominion over the nations

27 to shepherd them with a rod of iron,[2] and like the vessels of a potter[3] you[4] shall shatter.[5] For thus even I have received from my Father.

28 And I will give him the morning star.

29 Let him who has ears hear what the Spirit speaks to the congregations."

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[1] 'the one who has overcome and kept my work': the Greek reads 'the one who overcomes and keeps my works until the end'.

[2] 'shepherd them with a rod of iron': compare Psalm 2:9 and Revelation 12:5; 19:15.

[3] 'the vessels of a potter': Greek: 'clay vessels' (τὰ σκεύη τὰ κεραμικὰ). This verse incorporates the words of Psalm 2:9, adapted to the context.

[4] 'you': Greek has third person singular present passive indicative (συντρίβεται).

[5] 'shatter': the Greek ends the verse here and begins verse 28 at the word 'For'.

26 ܘܐܪܝܐ ܕܝܠܗ ܕܚܝܝܬ: ܐܢܐ ܠܐ ܡܬܚܫܐܢܐ ܠܐ ܡܬܩܛܠܐ.

27 ܘ ܡܬܢܚܐ ܐܢܘܢ ܡܥܒܕܐ ܒܩܢܘܡܐ: ܕܐܝܟ ܡܐܢܬ ܩܡܝܢܐ ܒܐܡܨܥܬܐ. ܗܘܝܢܐ ܕܐܢܐ
ܢܫܬܒܚ ܡܢ ܐܚܝ.

28 ܣ ܕܐܢܐ ܠܐ ܡܬܩܛܠ ܪܚܡܐ.

29 ܥܐ ܕܐܝܟ ܠܐ ܐܝܬܝ: ܢܫܩܠ ܡܢܐ ܕܡܐ ܕܫܩܠܐ ܡܬܩܛܠܐ ܡܬܩܛܝܠܐ:

18 And to the angel who is in the congregation, which is in Thyatira,[1] write: Thus says the Son of God, who has an eye like a flame of fire and whose feet are like Lebanese brass:

19 I know your works and your love and your faith and your service and your perseverance and your works — the latter are greater than the former.

20 Nevertheless, I have much against you, because you tolerated[2] your wife[3] Jezebel, she that says about herself that she is a prophetess and teaches and leads my servants astray to fornicate and to eat idol sacrifices.

21 And I gave her time for repentance. Yet she does not want to repent of her fornication.

22 Lo, I am casting her into a bed, and those who commit adultery with her into great tribulation, unless they repent from their works.

23 And her children I will kill with death. And all the congregations know[4] that I search the reins and the heart. And I will give to you, to each person, according to your works.

24 To you I say, to the rest who are in Thyatira, all those who do not have this teaching, those who have not known the depths of the Adversary, as they say; I will not put upon you another burden.

25 Therefore hold that which you have until I come.

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[1] 'the angel who is in the congregation, which is in Thyatira': the Greek reads: 'the angel of the congregation in Thyatira'.

[2] 'tolerated': the Syriac read the aorist ἀφῆκας 'you tolerated' with some Greek manuscripts instead of the present tense ἀφεῖς 'you tolerate'. Alternatively, the Syriac verb ܫܕܪܬ could be rendered 'you divorced' since ܫܕܪ has a wide range of meanings (see Sokoloff, *A Syriac Lexicon*, 1504–1505, for its wide semantic range).

[3] 'your wife': while the majority of Greek manuscripts read 'the woman', some add the pronoun 'your' (σου), to make 'your woman', that is to say, 'your wife'.

[4] 'know': the Syriac active participle ܡܝܕܥܝܢ '(they) know' corresponds to the Greek future γνώσονται 'they shall know', where one might expect the Syriac prefix conjugation ܢܕܥ 'they shall know'. Due to the orthographic similarity between ܢܕܥ 'they shall know' and ܢܕܥ '(they) know', initial *yodh* and initial *nun* being very close to each other in appearance, an inner Syriac corruption of an original ܢܕܥ to ܢܕܥ is not out of the question.

18 ܐܬܚܠܛܘ ܒܚܕܝܢܐ ܒܚܝܐܘܗܝܢܐ ܕܝܗܘܕ: ܗܘܝܢܐ ܐܝܟ ܕܢܗ ܒܐܪܥܐ: ܐܦ ܒܐܡܬ
ܟܕ ܟܡܐ ܐܝܟ ܐܬܪܬܚܝܐ ܒܢܘܢܐ: ܘܩܪܝܘܢ ܐܝܟ ܫܘܠܐ ܟܚܝܠܐ.

19 ܠܐ ܡܫܟܚ ܐܢܐ ܚܝܬܝܢ ܘܫܘܚܝ ܘܐܬܥܢܝܐ. ܘܐܬܥܝܠܐ ܐܬܥܡܪܢܝܐ.
ܐܬܚܝܢ ܐܢܬܬܐ ܕܟܝܬܐ ܐܝܟ ܕܐܝܬܐ.

20 ܗܘ ܐܡܬ ܟܝ ܚܟܝܡ ܕܟܝܬ: ܒܥܕܡܐ ܠܐܝܡܐܝܐ ܐܡܪܝܠܐ: ܗܘ ܒܐܪܥܐ ܠܐ
ܢܦܩܘܢ ܒܝܕܐ ܕܐܝܬ: ܘܐܬܟܝܠܐ ܘܐܬܚܝܢܐ ܠܐܬܝܪܝܢ: ܘܐܬܐܪܝܠܐ ܒܬܫܘܫ
ܕܐܝܬܐ.

21 ܘ ܘܐܬܐܡܪ ܠܗ ܐܝܟܐ ܠܐܡܝܢܐ: ܘܠܐ ܡܝܡܐ ܠܐܬܐܝܕ ܕܐܝܬ ܐܢܬܐ.

22 ܕ ܗܐ ܒܗܐ ܐܢܐ ܠܗ ܕܢܗܐ: ܘܠܐܡܝܢ ܒܡܢܝ ܕܐܬܐ ܫܐܪܝܐ ܒܗ: ܐܠܐ
ܢܡܝܐܘܢ ܐܝܟ ܕܝܬܝܢ.

23 ܟ ܘܠܝܬ ܐܝܟܐ ܕܐܝܬ: ܘܢܬܝ ܫܠܝܡ ܚܝܐ. ܒܐܢܐ ܐܢܐ ܡܪܝ ܫܠܝܡܐ
ܘܠܝܠܐ. ܐܢܐ ܠܐ ܠܝܠܐ ܕܐܝܬ ܐܝܟ ܕܝܬܝܢ.

24 ܟܕ ܠܝܠܐ ܐܝܟ ܐܢܐ ܕܐܬܐ ܒܚܝܐܘܗܝܢܐ. ܫܠܝܡ ܐܝܟ ܒܟܝܠ ܕܐܬ ܫܠܝܡ
ܗܘܐ. ܐܝܟ ܒܠܐ ܡܝܕܝ ܕܐܬܥܝܠܗ ܒܗܘܢܐ ܐܝܟ ܒܐܪܥܐ. ܠܐ ܐܢܬܐ ܕܟܝܬܐ
ܫܘܢܐ ܐܝܬܐ.

25 ܘ ܗܘ ܗܘܝܠ ܒܐܡܬ ܐܝܟ ܕܐܝܬ ܒܐܪܥܐ ܒܐܐ ܐܢܐ.

12 And to the angel, which is in the congregation of Pergamum,[1] write: Thus says the one who has a sharp, double-edged[2] sword:

13 I know where you live, where the throne of the Adversary is; yet you hold to my name and have not denied my faith and in the days you contended,[3] even my faithful witness, because every faithful witness of mine who was from you was killed.[4]

14 But I have some small matters against you, for you have there those who hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat idol sacrifices[5] and to fornicate.

15 So you also have those who hold the doctrine of the Nicolaitans likewise.

16 Repent therefore. And if not, I will come against you immediately and I will fight with them with the sword of my mouth.

17 And let him who has ears hear what the Spirit speaks to the congregations, that to him that overcomes I will give of the hidden manna, and I will give him a white paper[6] and on the paper a new name of a script, which no one knows except he who has received (it).

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[1] 'to the angel, which is in the congregation of Pergamum': the Greek reads: 'to the angel of the congregation in Pergamum'.

[2] 'double-edged': lit. 'of its two mouths'.

[3] 'you contended': Gwynn correctly emended the reading ܐܬܚܙܝܬ 'you appeared' of *Manuscript Crawford Syriac 2* to ܐܬܚܢܝܬ 'you contended' on the basis of the Greek ἀντεῖπας (Gwynn, *The Apocalypse of St. John*, Notes, 44). In place of a personal name (Ἀντιπᾶς), the Syriac read a verb (ἀντεῖπας, the second singular, aorist indicative of ἀντερῶ, used as the aorist indicative of ἀντιλέγω). Tischendorf records the personal name as spelled Ἀντείπασ in his *Novum Testamentum Graece*. His spelling of the personal name is the same as the verb form. The Harklean version also translated the form as the verb ܐܬܚܢܝܬ 'you contended'.

[4] 'was killed': the Greek adds: 'where Satan (the Adversary) dwells', with the exception of Greek manuscript 2020 (R. H. Charles) which shares the minus with the Syriac.

[5] 'idol sacrifices': lit. 'the sacrifices of idols', meaning the sacrifices offered to idols.

[6] 'paper': the noun ܣܦܪܐ usually means 'account', but here the definition 'paper' seems appropriate. Sokoloff, *A Syriac Lexicon*, 435, lists this meaning as his definition #3. The Greek reads: 'pebble' (ψῆφος).

12 ܐܬܝܠܝܗܘܢ ܕܥܡܡܐ ܕܐܠܗܐ ܗܘܐ ܕܢܬܠܝܗ ܠܟܘܢ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܐܪܥܐ ܩܕܡܝܬܐ.

13 ܡܛܠ ܗܢܐ ܐܡܪ ܠܟܘܢ ܐܢܐ. ܐܠܐ ܕܚܕܘܢܗܝ ܕܡܠܟܘܬܐ. ܐܝܟܡܐ ܕܐܢܐ ܚܙܝܢ. ܐܝܟܡܐܝܬܐ ܠܐ ܡܨܝܢܐ. ܐܝܬܝܡܘܗܝ ܕܐܝܬܝܢܐ ܡܘܡܝܐ ܕܡܘܡܝܐ. ܡܢܡܝܢܐ. ܡܟܠܗ ܕܚܕܘܗܝ ܕܡܘܡܝ ܡܢܡܝܢܐ. ܐܝܟ ܕܡܨܝܚܘܬܐ ܐܝܡܟܐ.

14 ܗܠܐ ܐܝܟ ܟܝ ܡܟܝܡ ܕܚܕܘܗܝ: ܕܐܝܟ ܟܝ ܢܐܡܪ ܠܡܝܬܝܐ ܡܚܟܝܢܝܐ ܕܚܟܡܬܐ. ܗܘ ܕܐܟܠ ܡܟܘܠ ܕܢܢܡܠ ܡܠܐ ܥܡܐ ܕܢܬ ܐܡܪܢܐܝܬܐ. ܡܬܩܪܒܐ ܕܚܕܐ ܕܢܬܚܙܝܢܢܗ.

15 ܗܘܐ ܐܝܟ ܐܒ ܟܝ ܕܐܝܬܝܡ ܢܡܚܟܘܢ ܕܢܐܡܪܘܢܟܝ ܗܘܝܐ.

16 ܢܐܡܪ ܗܘܐ. ܐܡܪ ܕܡܐ ܠܗ: ܐܝܟ ܕܐܝ ܡܟܝܡ ܡܝܐ. ܐܝܟܢܐ ܡܬܩܪܒܐ ܕܡܢܢܘܢ ܕܩܕܡܝ.

17 ܘܐܝܟ ܡܕܡ ܐܡܪܬ: ܡܢܘ ܗܢܐ ܕܩܡܐ ܕܡܬܩܪܒ ܠܟܢܝܫܬܐ. ܕܟܝܐܢܐ ܐܝܟ ܡܢ ܕܢܢܐ ܗܘ ܕܡܬܩܪܒ. ܐܝܟܐ ܡܕܡܢܐ ܕܢܢܐ ܗܘܐ ܕܟܠ ܢܘܡܢܐ ܕܡܢ ܢܝܫܐ ܕܚܕܐ: ܕܠܐ ܐܝܬ ܡܝܡ ܐܠܐ ܗܘ ܕܡܬܩܪܒ ܘ

7 Let him who has ears hear what the Spirit[1] speaks to the congregations. And I will permit him who overcomes to eat from the tree of life,[2] which is in the paradise of God.

8 And to the angel of the congregation of Smyrna write: Thus says the first and the last, he who was dead, but revived.

9 I know your tribulation and your poverty — but you are rich[3] — and the blasphemy of those who say that they of themselves that they are Jews, Jews,[4] while they are not, but rather are the synagogue of the Adversary.

10 In nothing fear what you will suffer. Lo, the Accuser will cast some of you into prison that you might be tested, and you will have tribulation ten days. Be faithful[5] unto death and I will give you[6] the crown of life.

11 Let him who has ears hear what the Spirit speaks to the congregations, that the one who overcomes will not be harmed[7] by the second death.

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[1] 'Spirit': note that the gender of the word ܪܘܚܐ 'Spirit' here is masculine as indicated by agreement with the masculine participle ܡܡܠܠܐ. For a discussion of the gender of ܪܘܚܐ 'spirit', see Jerome A. Lund, "Gender Documentation of Nouns in Syriac Lexicography: Remarks on the Renovated Lexicon Syriacum," *Hugoye* 16 (2013), 11–13.

[2] 'the tree of life': the Peshiṭta Old Testament uses the expression ܐܝܠܢܐ ܕܚܝܐ for 'the tree of life' (Genesis 2:9; 3:22, 24; compare Proverbs 3:8; 11:30; 13:12; 15:4 for 'a tree of life') in contrast to ܙܩܦܐ ܕܚܝܐ in the book of Revelation (Revelation 2:7; 22:2, 14).

[3] 'rich': that is, rich in a spiritual sense, rich in faith and rich in Christ.

[4] 'Jews, Jews': since the Greek reads 'Jews' only once, the repetition in the Syriac probably arose through a scribal error of dittography.

[5] 'Be faithful': the Syriac is plural, while the Greek is singular.

[6] 'you': the Syriac is plural, while the Greek is singular.

[7] 'be harmed': The *afel* conjugation here has a passive meaning. Both Michael Sokoloff (*A Syriac Lexicon*, 355, definition 3) and J. Payne Smith (*A Compendious Syriac Dictionary*, 106) record a passive meaning for the verb ܐܬܝܕܥ in the *afel* conjugation.

7 ܗܘܐ ܕܐܡܪ ܠܗܘܢ: ܢܥܒܪ ܗܢܐ ܕܥܡܐ ܡܬܟܠܠܝܢ ܠܝܬܝܗܘܢ. ܡܛܝܠܐ ܕܠܐ ܟܠ ܡܕܡܐ ܒܡܬܬܐ ܠܚܕܐܝܢ: ܗܘܐ ܕܐܡܪܝܢ ܕܚܕܝܢܐ ܒܐܠܗܐ.

8 ܐܠܗܐ ܕܒܪܝܬܐ ܕܥܠܡܐ ܕܥܒܕ: ܗܘܝܬܘܢ ܐܦܝܗܘܢ ܕܠܐ ܡܫܬܡܥܝܢ: ܗܘ ܕܡܫܬܡܥ ܡܫܡܥ.

9 ܡܛܠ ܕܐܡܪܢܢ ܡܬܚܙܝܢܢܢ: ܠܠܐ ܚܙܝܢܢ ܐܢܢܐ. ܐܝܟܡܐ ܕܡܬܚܙܝܢ ܠܢ ܡܫܝܚܐ ܡܪܝܢ ܡܫܝܚܘܬܐ. ܡܫܝܚܘܬܐ ܕܠܐ ܐܫܬܟܚܬ ܡܢܢܢ.

10 ܡܛܠ ܕܠܐ ܢܬܝܒܠ ܡܢ ܐܝܟܡ ܕܐܝܟܡ ܐܝܬ ܚܕܝܬܐ. ܗܐ ܚܝܐ ܕܡܬܚܙܝܐ ܒܢܦܫܐ ܕܢܦܫܐ ܚܝܬܐ ܒܬܐܝܬܐ. ܘܗܘܝܐ ܚܝܐ ܕܐܡܪܝܢ ܡܫܬܡܥ ܚܕܝܢ. ܘܐܝܟ ܕܡܫܬܡܥܬܐ ܕܥܒܕܐ ܕܐܠܗܐ ܚܝܐ ܕܟܠܗ ܒܡܬܬܐ.

11 ܕܐܡܪ ܠܗܘܢ: ܢܥܒܪ ܗܢܐ ܕܥܡܐ ܡܬܟܠܠܝܢ ܠܝܬܝܗܘܢ. ܕܐܡܪ ܒܪܝܟ ܠܐ ܢܫܘ ܡܕܡܐ ܕܐܡܪܬܐ.

Chapter 2

1 "Now to the angel, which is in the congregation of Ephesus,[1] write: Thus says he who holds the seven stars in his hand,[2] he who walks among the lampstands of gold,

2 I know your[3] works and your labor and your perseverance and that you are not able to bear the evil ones. And you tested those who say of themselves that they are apostles, but are not, and you found them false.

3 And you have perseverance, and have endured because of my name and have not grown weary.

4 But I have something against you: that you have abandoned your first love.

5 Remember from whence you have gone out[4] and[5] do the first works. And if not, I will come against you, and I will shake your lampstand,[6] unless you repent.

6 But this you have, that you hate the deeds of the Nicolaitans, which I myself hate.

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[1] 'to the angel, which is in the congregation of Ephesus': the Greek reads 'to the angel of the congregation in Ephesus'.

[2] 'Thus says he who holds the seven stars in his hand': the phraseology, recurring throughout this passage (2:1, 8, 12, 18; 3:1, 7, 14), echoes the well know Old Testament phrase 'thus says the Lord' (ܗܟܝܠܐ ܐܡܪ ܡܪܝܐ).

[3] 'your': the pronoun is masculine singular, referring therefore to the masculine 'angel', not to the feminine 'congregation'. This is consistently so throughout chapters 2–3.

[4] 'have gone out': by contrast the Greek reads 'have fallen'. In view of the fact that in all other 22 cases of Greek πίπτω 'to fall' in the book of Revelation the Syriac translates it by the verb ܢܦܠ 'to fall', I suggest that the Syriac reading ܢܦܩܬ 'you have gone out' here is an inner Syriac corruption of an original ܢܦܠܬ 'you have fallen'. This seems more reasonable that Gwynn's suggestion that the Syriac ܢܦܩܬ 'you have gone out' translates Greek ἐκπέπτωκας 'you have fallen from'.

[5] 'and': the Greek reads 'and repent and'.

[6] 'I will shake your lampstand': the Greek adds: 'from its place', so that the Greek verb κινέω 'move' takes on the connotation 'remove'. By contrast, the Syriac ܐܙܥ 'move' (*afel* of ܙܥ) takes on the connotation 'shake', given the absence of the phrase 'from its place'.

ܡܙܡܘܪܐ: ܚ.

1 ܠܡܢܨܚܐ ܒܢܓܝܢܬܐ ܕܕܘܝܕ ܡܙܡܘܪܐ: ܐܡܪܝܢ ܠܐܠܗܐ ܕܥܙܝܙܐ ܕܥܠܡܐ
ܕܫܡܝܗ. ܐܝܟ ܕܫܪܝܪ ܫܡܗ ܒܟܠܗ ܐܪܥܐ ܕܢܗܪܐ.

2 ܡܛܠ ܕܐܝܬ ܠܝ ܚܟܡܬܐ ܕܡܫܬܡܥܢܘܬܐ. ܕܠܐ ܡܬܩܝܡ ܐܢܐ ܚܛܝܐ ܚܝܢܐ.
ܕܢܦܫܝ ܠܡܢܝ ܕܐܡܪܝ ܕܥܒܕܘܢ ܕܡܫܝܚܐ ܡܢܝܢ ܕܡܫܝܚܐ.
ܕܐܡܬܝ ܐܢܘܢ ܕܢܚܠܐ.

3 ܕܡܫܬܡܥܢܘܬܐ ܐܝܟ ܡܝ. ܕܠܡܢ ܡܠܟܐ ܡܫܝܚܐ. ܠܐ ܠܐܝܟ.

4 ܠܐ ܐܝܟ ܡܕ ܚܟܡܬܐ: ܕܫܪܝܪ ܕܒܝܡܐ ܡܚܝܐ.

5 ܐܝܟܢܐ ܡܢ ܐܝܬܐ ܒܥܝܢܐ ܕܚܝܐ ܕܒܝܡܬܐ. ܕܐܝ ܕܝܢ ܠܐ: ܐܒܐ ܐܝܬܐ ܚܟܡܬܐ:
ܕܡܪܝܡ ܐܝܬ ܡܢܝܢܘܢ. ܐܠܐ ܐܝܟ ܐܝܕܥܬ.

6 ܐܠܐ ܡܕܝ ܐܝܟ ܡܝ: ܕܡܬܐ ܐܝܟ ܚܝܐ ܕܒܪܐܡܡܬܗ. ܐܝܟ ܕܝܢܐ ܡܬܐ ܐܝܬ.

18 and he who lives. And I was dead[1] and lo I am alive forevermore" — Amen![2] — "and I have the key[3] of death, even of Sheol.

19 Write, therefore, what you have seen, and the things that are, and the things which will happen after these things:

20 the mystery of the seven stars, which you saw at my right hand, and the seven lampstands.[4] The seven stars are the angels of the seven congregations, and the seven lampstands of gold,[5] which you saw,[6] are the seven congregations."

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[1] 'and I was dead': read with *Manuscript Crawford Syriac 2*: ܡܝܬ ܗܘܝܢܢܝ.

[2] 'Amen!': an expression uttered by the writer (John) rather than by the speaker (Jesus).

[3] 'the key': the Greek reads 'keys' (plural; τὰς κλεῖς).

[4] 'the seven lampstands': the Greek reads 'the seven golden lampstands'.

[5] 'of gold': the Syriac reads the formal plus αἱ χρυσαῖ 'golden' with some Greek manuscripts.

[6] 'which you saw': the Syriac reads the formal plus ἃς εἶδες 'which you saw' with some Greek manuscripts.

18 ܣ ܦܘܢܝܐ ܕܥܡܐ ܕܐܠܗܐ ܗܘܝܐ. ܘܗܘ ܢܝܢܘܐ ܐܝܟܡܐ ܕܟܬܝܒܝܢ ܐܝܟ ܕܐܢܐ ܟܬܒܝܐ ܒܟܬܒܐ ܕܝܢܐ ܕܡܫܝܚܐ.

19 ܘܐܦܠܘ ܕܐܦܝܣܩܘܦܐ ܕܐܠܗܐ ܗܘܐ ܒܣܝܡܐ. ܕܐܝܟ ܕܐܠܗܐ ܕܡܬܝܠܝܢ ܠܟܠܗܘܢ ܒܠܒܐ ܕܐܝܟ.

20 ܪ ܐܘܕܝܐ ܕܥܒܕܘ ܩܕܡܝܐ ܐܝܟ ܕܣܝܡܐ ܠܟܠ ܡܨܪܝܐ ܕܥܒܕܘ ܥܡܡܐ. ܥܒܕܘ ܩܕܡܝܬܐ: ܡܠܠܩܐ ܕܥܒܕ ܬܪܥܝܢ ܕܥܡܡܐ. ܕܥܡܡܐ ܥܒܕ ܢܝܚܘܬܐ ܐܝܟ ܕܣܝܡܐ: ܥܒܕ ܐܢܬ ܬܪܥܝܢ.

13 and in the midst of the lampstands as it were the form of a human,[1] and he was clothed with an ephod and girded about his chest[2] with a band of gold,

14 and his head and his hair were white like wool and like snow, and his eyes like flames of fire,

15 and his feet in the likeness of Lebanese brass[3] that had been fired in the furnace, and his voice like the sound of many waters.

16 And he had seven stars in his right hand, and from his mouth came forth a sharp sword,[4] and his appearance like the sun shone forth[5] in its strength.

17 And when I saw him, I fell at his feet as dead. And he put his right hand on me saying: "Do not fear, for I am the first and the last,

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[1] 'a human': the form ܒܪܢܫܐ (literally, 'son of man'), written as one word, means 'man, human' in the Syriac New Testament (for example, Matthew 4:4). When the term 'the son of man' refers to Jesus' self descriptive, which he used in contexts dealing with his authority to forgive sins (Matthew 9:6), his suffering culminating in his crucifixion (Matthew 10:28), and his coming as final judge (Matthew 16:28), the Syriac New Testament gospels use the form ܒܪܐ ܕܐܢܫܐ. The Old Testament background of the term as used by Jesus is found in Daniel 7:13–14.

[2] 'chest': lit. 'breasts'.

[3] 'Lebanese brass': the Syriac translator renders the word χαλκολίβανον etymologically, understanding it to consist of two lexemes, χαλκός 'brass' and Λίβανος 'Lebanon'.

[4] 'sword': restore ܣܝܦܐ 'sword' for ܪܘܚܐ 'spirit' of *Manuscript Crawford Syriac 2*, not ܪܡܚܐ 'spear' as Gwynn has done. Everywhere else in Revelation, the Syriac translator renders Greek ῥομφαία 'sword' as ܣܝܦܐ 'sword' (Revelation 2:12, 16; 6:8; 19:15, 21). Further, the collocation ܣܝܦܐ ܚܪܝܦܐ 'sharp sword' appears twice (Revelation 2:12; 19:15). In both cases the adjective ὀξύς 'sharp' modifies the noun ῥομφαία 'sword' as here. In the New Testament outside the book of Revelation, the Greek word ῥομφαία appears only in Luke 2:35, where the Peshiṭta renders it as ܪܡܚܐ 'spear'. One might argue, then, that ܪܡܚܐ 'spear' should be read here on account of its similarity in form to ܪܘܚܐ 'spirit', the word appearing in *Manuscript Crawford Syriac 2*.

[5] 'shone forth': the Syriac ܡܬܚܙܝܐ takes on the semantics of the Greek φαίνει in this context. In Revelation 8:12 Syriac ܢܗܪ also renders Greek φαίνω. Elsewhere in the Syriac New Testament one finds the formal translation equivalents ܐܬܚܙܝ 'appear' (Matthew 1:20; 2:7, 13, 19; 6:5, 16, 18; 9:33; 13:26; 23:27, 28; 24:27, 30; Mark 14:64; 16:9; Luke 9:8; 24:11; Romans 7:13; 2 Corinthians 13:7; Philippians 2:15; Hebrews 11:3; James 4:14; 1 John 2:8; Revelation 18:23), ܢܗܪ 'shine' (John 1:5; 5:35; 2 Peter 1:19; Revelation 21:23), and ܐܫܬܟܚ 'be found' (1 Peter 4:18, a citation of Proverbs 11:31).

13 ܐܡܪܬܝܗܘܢ ܕܐܢܫܐ ܕܐܠܗܐ ܕܥܒܕܘ ܠܗ. ܘܟܕ ܐܬܘ ܠܡܫܝܚܐ
ܕܢܦܠܘܢ ܒܝܕܝܗܘܢ.

14 ܘܡܢ ܕܠܐ ܡܩܒܠܝܢ ܠܟܘܢ ܘܠܐ ܡܫܡܥܝܢ ܠܡܠܬܟܘܢ. ܐܦܩܘ ܡܢ
ܒܝܬܐ ܗܘ ܐܘ ܡܕܝܢܬܐ ܗܘ ܕܢܦܩܘܢ ܡܢ ܥܦܪܐ ܕܪܓܠܘܗܝ.

15 ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܝܬ ܠܡܪܕܘܬܐ ܕܣܕܘܡ ܘܥܡܘܪܐ ܡܢ
ܡܫܪܝܬܐ.

16 ܗܐܝܟܢܐ ܕܐܝܬܝܗ ܒܥܠܡܐ: ܒܥܝܢܐ ܕܚܙܝܢ: ܐܦܠܐ ܕܚܕܐ ܡܢܗܘܢ
ܡܬܚܙܝܢ. ܗܘܝܢ ܡܢ ܒܥܝܢܐ ܕܥܠܡܐ ܕܡܬܡܠܝܢ ܒܡܠܟܘܬܐ.

17 ܐܦܠܐ ܡܫܝܚܐ. ܕܒܟܝܢ ܠܐ ܩܪܝܒܘܗܝ ܡܢ ܥܠܡܐ. ܐܦܠܐ ܕܟܕ ܐܝܬܐ ܒܥܠܡܐ
ܕܚܝܐ: ܠܐ ܡܬܚܙܝ. ܩܢܐ ܡܝܬܐ ܥܒܝܕܐ ܗܝܢܐ.

8 "I am *alaf* and *taw*,"[1] says the Lord God, he who is and was and is coming,[2] ruler of all.

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9 I John, your brother and your[3] companion in the tribulation[4] and in perseverance, which is in Jesus, was on the island, which is called Patmos, because of the word of God and because of the testimony of Jesus the Messiah.

10 I was in the spirit on Sunday[5] and I heard from behind me a loud voice as a trumpet,

11 saying: "What you see, write in a book and send to the seven congregations, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 Then I turned to identify[6] the voice, which spoke with me. And when I had turned around, I saw seven lampstands of gold,

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[1] '*alaf* and *taw*': *alaf* is the first letter of the Syriac alphabet and *taw* the last, the functional equivalents of Greek *alpha* and *omega*. The term expresses that the Lord God, who transcends time, guides the entire course of the history of the world from its beginning to its end (Beale, *The Book of Revelation*, 199). Compare Isaiah 41:4, 44:6 and 48:12, where the Syriac uses the functionally equivalent terms 'the first' (ܩܕܡܝܐ) and 'the last' (ܐܚܪܝܐ). See also Revelation 21:6 and 22:13.

[2] 'he who is and was and is coming': the expression refers to Jesus as the incarnate Son of God, appearing here in apposition to 'the Lord God'.

[3] 'your': the Greek lacks the pronoun.

[4] 'in the tribulation': the Greek adds 'and the kingdom'.

[5] 'on Sunday': lit. 'on the first (day) in the week'. The Greek reads 'on the Lord's day', which also means 'Sunday', the day on which the Lord Jesus rose from the dead (compare Ignatius, *Letter to the Magnesians*, 9:1, as per Michael W. Holmes (ed.), *Apostolic Fathers* [3rd edition; Grand Rapids: Baker, 2007]).

[6] 'to identify': the Greek reads 'to see'. For clarity, the translator substituted a suitable equivalent.

8 ܣ ܐܢܐ ܐܟܬܒ ܠܟܘܢ ܐܚܝܢܐ ܕܟܬܒܐ ܕܐܠܦܐܝܘܬܐ. ܕܐܡܬܝܘܬܐ ܕܗܘܐ. ܕܐܝܟ ܕܐܡܪ ܡܪܝܐ ܫܠܝܡ

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9 ܥ ܐܢܐ ܬܡܗܐ ܐܡܬܟܘܢ ܕܟܬ ܚܕܝܢܐ ܫܠܝܚܘܬܐ ܕܟܬܒܬܐ ܕܐܠܦܐ ܕܡܫܝܚܐ.
ܕܥܒܝܕ ܟܝܪܘܢܐ ܕܡܬܝܕܥܢܐ ܩܠܗܘܗܝ. ܡܢܗܝܢ ܡܬܚܝܢܐ ܕܐܝܟܐ: ܕܡܢܗܝܢ
ܡܬܘܡܐ ܕܡܬܩܪܒ ܠܡܫܝܚܐ.

10 ܒ ܕܥܒܝܕ ܬܘܡܐ ܬܪܝܡܐ ܕܡܫܝܚܐ. ܕܡܬܚܝܢ ܡܢ ܬܚܝܢܘܬܐ ܡܠܐ ܕܐܝܟ
ܚܝܒܘܬܐ

11 ܠ ܕܐܝܟ ܐܝܟܢ ܕܢܣܬܐ ܐܝܢܐ ܬܠܝܡܐ ܬܚܝܡܐ: ܕܥܒܕܘ ܟܠܚܕ ܬܝܒܐ. ܠܐܦܡܗ.
ܕܟܪܘܢܐ. ܕܟܦܢܝܡܗ. ܕܟܠܐܕܝܢܐ. ܕܟܡܢܘܗ. ܕܟܦܝܟܝܬܐ.
ܕܟܝܡܐ.

12 ܡ ܕܕܦܬܐ ܟܬܒܘ ܡܠܐ ܐܢܐ ܕܡܟܠ ܟܬܝ. ܕܒܝ ܟܡܦܐ: ܣܪܐ ܕܟܬ
ܕܢܘܢ ܕܒܪܐ.

Chapter 1

1 The revelation of Jesus the Messiah, which God gave to him to show to his servants what must happen quickly and (which God) made known, when he sent by his angel, to his servant John,

2 who bore witness to the word of God and to the testimony of Jesus the Messiah, all that he saw.

3 Blessed is he who reads and they who hear[1] the words of this prophecy and keep those things written therein, for the time is near.

4 John to the seven congregations, which are in Asia: Grace to you and peace from him who is and was and is coming and from the seven spirits, which are before his throne;

5 and from Jesus the Messiah, the faithful witness, the firstborn of the dead, and the head of the kings of the earth, he who loves us and frees us from our sins by his blood.

6 And he has made us[2] a priestly kingdom for God and his Father, and to him[3] be the praise and dominion forever and ever. Amen.

7 Lo, he is coming with the clouds[4] and all eyes shall see him, yea even they who pierced him. And all the families of the earth shall mourn for him.[5] Yes! And amen!

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[1] 'he who reads and they who hear': the reader is singular and they who hear plural, indicating a congregational setting where the reader reads for the congregation.

[2] 'us': the ܠ of ܠܢ marks the direct object as in Revelation 1:5 (ܕܡܫܚܢ ܠܢ ܒܕܡܗ 'who loves us and frees us') and Revelation 3:9 (ܐܝܬܝܢ ܠܗܘܢ ܕܐܡܪܝܢ 'I will make them come'). In view of these grammatical parallels it seems that the Syriac read the Greek ἡμᾶς 'us' and not the Greek variant ἡμῖν 'for us'. Further, a similar construction in Revelation 5:10 (ܘܥܒܕܬܢ ܠܐܠܗܢ ... ܡܠܟܐ ܘܟܗܢܐ 'and you have made them a kingdom, even priests and kings …') demonstrates that a direct object is to be expected here.

[3] 'him': the antecedent of this pronoun could be either God the Father or Jesus the Messiah.

[4] 'he is coming with the clouds': using the language of Daniel 7:13, John equates Jesus with 'the Son of man', the heavenly royal figure whose dominion would be everlasting (Daniel 7:14). Compare the veiled words of Jesus about his second coming, when he describes himself as 'the Son of man coming in the clouds' (Matthew 24:30; Mark 13:26; Luke 21:27). See also 1 Thessalonians 4:17.

[5] 'see … pierced … mourn': an allusion to Zechariah 12:10–12.

ܡܙܡܪܐ: ܐ.

1 ܐ ܒܪܟܝܐ ܕܓܒܪܐ ܕܠܐ ܗܠܟ ܒܥܨܬ ܪܫܝܥܐ: ܘܒܐܪܚܐ ܕܚܛܝܐܢ ܠܐ ܩܝܡ. ܘܒܡܬܒܐ ܕܡܪܝܢܐ ܠܐ ܝܬܒ.
ܐܠܐ ܒܢܡܘܣܐ ܕܡܪܝܢܐ ܗܘܝܬ ܪܓܝܓܬܗ. ܘܒܡܠܬܗ ܡܬܓܐ:

2 ܕ ܐܦ ܠܝܠܝܐ ܕܡܬܕܒܪ ܠܗ ܒܢܡܘܣܐ ܕܡܪܝܢܐ: ܘܒܢܡܘܣܗ ܗܘܐ ܡܬܓܐ ܠܝܠܝܐ.

3 ܓ ܘܗܘܐ ܐܝܟ ܐܝܠܢܐ ܕܢܛܥ ܥܠ ܦܬܪܝ ܡܝܐ. ܕܥܒܝܕ ܦܪܝܬܗ ܒܥܕܢܗ. ܘܠܥܠܡ ܠܐ ܢܡܘܬ ܐܦ
ܗܘ ܐܝܟ ܡܢܕ:

4 ܕ ܪܫܥܐ ܠܐ ܟܕܢܐ ܠܡܫܬܐ. ܕܡܬܪܚܩܝܢ ܡܢ ܐܪܥܐ. ܗܘ ܐܦ ܠܐ ܢܩܡܘܢ ܕܝܢܐ. ܕܚܛܝܐܢ
ܒܟܠ ܐܪܥܐ ܕܙܕܝܩܐ ܠܐ ܢܩܘܡܘܢ:

5 ܗ ܒܟܠ ܕܢܛܥ ܡܢܡܘܣܐ ܕܡܪܝܢܐ: ܡܬܩܝܡܝܢ: ܕܚܝܐ ܒܟܢܝܫܬܐ ܘܐܝܟܐ: ܐܦ ܒܟܢܝܫܬܐ ܠܐ ܡܬܩܝܡ
ܠܐ ܒܟܠ ܡܠܟܘܬܐ ܕܒܫܡܝܐ.

6 ܘ ܕܐܝܟ ܠܐ ܡܫܬܡܥܝܢ ܒܡܠܬܐ ܕܐܠܗܐ ܕܐܒܝܢ. ܐܠܐ ܐܝܟܡܢܝܬܐ ܕܐܡܪܝܢ ܠܡܠܟܐ ܕܥܠܡܐ ܐܝܟ
ܕܐܒܕ.

7 ܙ ܗܐ ܐܝܬ ܠܢ ܚܝܝܐ. ܐܬܪܝܡܘܢ ܕܠܐ ܚܛܝܐ. ܗܘ ܐܝܟ ܒܥܝܢܘܢ ܕܠܐ ܡܬܚܙܝܢ
ܐܝܟܐ. ܐܝ ܕܐܡܪܝܢ:

ܬܓܠܝܬܐ ܕܝܘܚܢܢ

The Revelation of John

الحاوي

سعدى حلما ما لحرفا حلت لحسه وسمع لحقا معجما هوسما: حم مدحنها الحسمها. الاصمعة وم رفا حلت ما لا معجما وعاهما وحلما مبعا وحنملها ونهتما.

لحنا هنتها مبم حمعجما ما وعصما حمد اتبا مع لحا وُاوِلُحِزَّمًا اصمد اوفر حلمحا لحقا معجمها وحسما حمد هنسا مدتحما. اما لحماهد: حلخد «وَّمعُا» سك «وَّعا» حمد هوتسا مدتحما (١:٥): «وَّالمَّلَّحِ» سك «وَّالمَّلَّا» اصمد نعجما هلسا (٥:٢). ماوزا قوا واهنمد: ومبوا اس حماوا الحسما وعصس حبا IX. ماوهمد اوت سما ومحلحا لحقا معجمها وحسما مدتحما حمد هوتسا مدتحما.

هما وم: مهنت اِا مومحلحما لحسا وسمعا مكها اوواهم مدصلا وهنا لحعهما ومعجما ما مبم سلما. ومدوا اِا لحنا ارحِ جنهلم مكتب وسمعا لحمل لحنالحا ومحلهلم هنا لحمنا مكمالهم نوا حلا لحنوا وسمم لمام. ومهمم اِا لحمنا لحا اِا مقوم ولا مقمم ❖ اس ماهم ❖

حمد ملتما: حنمحا وقلما وحلا: مس محلم حب مَ
لحوحس حن الملم وحمد هنار

وقال لهم:

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